

In The Name of Allah, Most Gracious, Most Merciful

The Fall of Israel in 2022 AD

A Prophecy

Or

Numerical Coincidence

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Biqaa' Modern Library, Lebanon

First Edition 1415 AH/1995

Second Edition 1417 H/1996

These are just observations

Hoping that we rethink our approach to the study of history.

Is there a law in the material world governing history according to comprehensible mathematical formulae??!!

Apology

The idea of this study matured shortly before the deportation of a number of Islamic activists, including myself, by Israel on 17 December 1992. However, I was able to write it down in this brief book while in exile near the village of Marj Ezzuhoor in South Lebanon.

Under those conditions I was unable to go through the formalities of consulting sources and references beyond those available in that desolate place.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, Most Gracious, Most Merciful

لَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لَيَسُوُّوا وُجُوهَكُمْ إِنْ أَحْسَنْتُمْ أَحْسَنَتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَ
وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُواهُ أَوَّلَ مَرَّةٍ وَلَيُبَتِّرُوا مَا عَلَوْا تَثْبِيرًا

[If you do good, you do good for your own selves, and if you do evil, it is for yours (your selves). So when the Promise of the End (second of the warnings) comes to pass, We permit your enemies to disfigure (or disgrace) your faces and to enter the Mosque as they have entered it before and to ravage (destroy) all that falls into their power]. (Sura Al-Israa 17: 7)

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Introduction

Humans tend to have a strong desire to know the future and reveal the hidden. God has willed to reveal some of the unseen to His servants for certain reasons. Thus came the prophecies brought by Prophets and apostles to furnish evidence of the truth of their prophecies or messages and to show God's omniscience so that people would come to realize some of the secrets of fate. When God willed to complete the messages by sending the Prophet Muhammad ﷺ , He retained veritable visions which penetrate the unseen so that people would come to know that which they failed to conceive of, namely, that God comprehends all things even before they exist and to make humans realize that their failure to perceive things does not negate their existence.

Examples of prophecies are abundant in the Qur'an and Sunna, the Prophetic literature of Prophet Muhammad ﷺ . For example in the Qur'an one reads:

غَلَبَتِ الرُّومُ
فِي أَذْنَى الْأَرْضِ وَهُم مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ
لِمُؤْمِنَوْنَ فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ وَيَوْمَئِذٍ يَقْرَحُ ا
بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

[The Romans have been defeated in a land close by: But they even after this defeat of theirs, will soon be victorious within a few years - With Allah is the command of the former and

the latter. On that Day shall the believers rejoice, with Allah's help to victory...] (30: 2-5)

In another chapter of the Qur'an comes the verse:

هُمْ أَمِينُونَ مُحَلَّقِينَ لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرُّؤْبَيَا بِالْحَقِّ لَتَذَكَّرُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ رُؤُوسُكُمْ وَمُقَصِّرُكُمْ لَا تَخَافُونَ لَا تَعْلَمُوا فَجَعَلَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

[Truly did Allah fulfil the vision of His Messenger: Ye shall enter the sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what Ye knew not, and He granted, besides this, a speedy victory.] (48:27)

In the Prophetic literature is a Prophetic saying, which says: “The Hour will not come until Muslims fight the Jews....” There are numerous sayings on this theme.

It is not the intention of this book to discuss at length the wisdom behind foretelling the future and the role it plays in people's lives. Yet some maintain that prophecies lead to fatalism and disempowerment. Though this view makes sense at the reasoning level it is far from reality because prophecies have proven to boost the morale, remove despair from hearts, and motivate people into action. The Biography of the Prophet's companions is the best testimony to this claim.

Did the Prophet's companions slacken from conquering Persia knowing from Muhammad's مَلِسْوَهِ يَلِعْ هَلَلَ اِلَصْ prophecy that they would capture it for sure? Muslims are not to desist from duty just because their ultimate goal is that Allah be well pleased with them in the first place.

As to the results, a Muslim hopes to achieve these, but they are not his final goal. Suppose I slackened because of knowing the result that would obtain, what could I reap if by doing so I have lost my soul?! This life is a life of trial and temptation and not an everlasting abode for requital.

وَأَلَّوْ اسْتَقَامُوا عَلَى الظَّرِيقَةِ لِلسَّقِينَا هُمْ مَاءِ غَدَقًا
لَنَفَتَهُمْ فِيهِ وَمَنْ يُعْرِضُ عَنْ ذِكْرِ رَبِّهِ يَسْلُكُهُ عَذَابًا صَعَدًا

[If they (the pagans) had only remained on the (right) Way,
We should certainly have bestowed on them rain in
abundance that We might test them thereby...] (72:16-17).

Ten thousand pagans besieged Medina until their “hearts gaped up to their throats” and the Companions “imagined various vain thoughts.” Under such conditions the glad tidings came from Allah, so Prophet Mohammad ﷺ announced: “...Allahu Akbar, I have been given Kisra's (King of Persia) keys... Allahu Akbar, I have been given Caesar's (Roman Emperor) keys.”

We must not let people come to the point of absolute despair: [وَلَا تَيَأسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيَأسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ No one despairs of Allah's soothing Mercy except those who have no faith.] (12: 87). Humans must not oscillate between fear and hope, for they are neither in despair nor feeling over-confident. Today people have become so despondent that they automatically respond with the catchphrase “What’s the alternative?!” Against such a reality we ought to carefully improve their morale to such an extent that they will not be inclined towards sorcery and fortune telling because Islam is aware against all kinds of divination.

In this book we try to interpret the Qur'anic prophecy mentioned in Sura 17 according to the surface structure of the text and in conformity with historical reality. We then supplement it with a new approach based on the world of numbers which we will call "mathematical interpretation" or "numerical interpretation". I believe that numbers will surprise the reader as they did me when they led me down an unexpected path. That path was signposted 19 and the reader will find that number 19 is the basis of this interpretation. The obvious question is: Why number 19?!

It is a long story. Talk of number 19 and the debate and doubts it has raised requires some detail which I have delineated in my book *The Miracle of Nineteen between the Backwardness of Muslims and the Deviations of Pretenders*, the first edition of which appeared in 1991. Then, with Allah's help, I was able to produce the second edition in Marj Ezzuhoor. It is expected that the book will be published by Dar Ennafa'es, Beirut soon.

In that work, after discussing the essence of the research of Rashad Khalifa and the part of his thinking that was true, I introduced the reader to what is right and what is wrong in the theme of number 19 in the Holy Qur'an. The matter is inductive and mathematical, not subject to hearsay or to the whims of "those in whose hearts is perversity", including the Bahais and others.

There is a spectacular mathematical configuration and a consequential miracle. No one can separate us from seeing what God wills to disclose of His precious Book. [**Allah has decreed that it is I and My messengers who must prevail.] (58:21)** I did my best to leave this trust to the custody of Muslim scholars

because I know this matter is beyond the capacity of an individual or even a group.

I have great hope that firm-willed people will shoulder the responsibility so that Muslims and all humanity will enjoy the blessing.

Those who have read the book devoted to number 19 will clearly perceive that the historical equation in this book is based on number 19. To those who have not read the book I say that there is an astonishing mathematical structure - connected to the Qur'anic words and letters - based on number 19. There is also evidence to show that this number is the foundation of astronomy. You will be surprised to discover in this booklet that this number is also a historical law.

This book comprises two chapters. The first chapter is an interpretation of the Qur'anic prophecy in Sura 17 pertaining to the decline of the state of Israel in the blessed land in the past and, significantly, in the future. Chapter 2 is a numerical interpretation of this prophecy along the lines of the interpretation in Chapter 1, with the addition of mathematical evidence. This is a new approach, which we hope to serve as a key to further blessings.

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5 August 1993

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CHAPTER ONE

One year before the *Hijra* (means migration) of the Prophet Muhammad ﷺ from the city of Mecca to the city of Medina, the event of the Israa and Mi'raj occurred. In this journey of one night , Prophet Muhammad ﷺ visited the Holy Land and Al-Aqsa Mosque [...**whose precincts God has blessed**]. He set off from [...**that at Bakka (Mecca) full of blessing...**] to that [**whose precincts We did bless.**] It was a journey from [**the first house of worship appointed for men**] to the [**second house of worship appointed for men.**] At the time of this journey, Jerusalem was under the Romans and Al-Aqsa mosque was nothing but ancient deserted ruins. Despite its condition at that time, Al-Aqsa retained its special status as a mosque, a status that will remain until the Day of Judgment.

During that time, the Jews had no significant existence in Mecca nor had they had any existence in Jerusalem since 135 AD. When the Roman emperor Titus destroyed their second temple, plowed its ground, chased away the Jews and dispersed them throughout the Roman Empire, he had prohibited their return to, or residence in, Jerusalem. At the time of the Apostle's night

journey, it had been 500 years since these events, a period long enough to make people forget that the Jews had ever lived in the blessed land.

After the event of Israa, the opening verses of Sura 17 (formally called Sura Israa, but also known as Sura Bani Israel) were revealed. What is noticeable is that the entire event of Israa and Mi'raj is contained in a single verse: **[Glory to God Who took His servant for a journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did bless, in order that We might show him some signs: for He is the One who heareth and seeth all things.]**

This is followed by: **[We gave Moses the Book and We made it a Guide to the Israelites, [commanding]: “Take not other than Me as Disposer of your affairs.”.. And We gave clear warning to the Israelites in the Book [Torah], that twice would they do mischief on the earth...When the first of the warnings came to pass...When the second of the warnings came to pass....]**

What is the relationship between Moses and the Israelites, and this incident and that visit?! What is the relationship between the prophecy that came in the Torah nearly 1800 years before and this event?!

Does anyone expect that the early interpreters had ever envisioned a return of a state for the Jews in the blessed land?! The Ummayad, the Abbasid, and the Ottoman empires were superpowers in their own respective times. Which interpreter would suspect that the second Jewish state had not yet come?! Even if it had occurred to him, would he have been emotionally

prepared to record such a prophecy which predicted the fall of Jerusalem into the hands of those alienated, homeless and oppressed Jews?!

Thus we find the early commentators on the Qur'anic text indicate that both aspects of the prophecy of the Torah referred to in the above verses had already taken place, centuries before Islam. people of today can understand why those interpreters adopted that approach, but at the same time we are aware of its weakness and its deviance from the truth. Hence, we find that many contemporary interpreters maintain that the second state is that of 1948.

In the end, the most credible interpreter of authentic prophecies is reality because a truthful prophecy must come true in reality. Therefore, we have to rely on history as much as possible to reach an understanding in line with the surface structure of the Qur'anic text so as to avoid resorting to the type of interpretation referred to by early and contemporary commentators. Here we do not give full credibility to history because it is known to us that conjecture is the rule in history, but we do not have the alternative that makes our interpretation closer to the truth; we are trying to approximate the truth.

God decreed in the Torah that the Israelites would enter the blessed land of Palestine and establish their own state. They will then indulge in corruption so great that Allah will punish them for it by sending unto them another people who will invade their homeland, their corruption will crop up again, Allah will send unto them the same people who will kill and destroy whatever fell under their power. Here is an illustration of that:

When Moses died, the Israelites entered the Holy Land, led by their new leader Joshua Bin Noon: يَا قَوْمَ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كُمْ فَتَنَقَّلُوا خَاسِرِينَ كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُوا عَلَى أَدْبَارِ [O my people! Enter the Holy Land, which Allah hath assigned unto you, ...] (Qur'an 5: 21). Thereby the promise of entry and establishing a community of the people of Israel was fulfilled.

The Prophet–King David conquered Jerusalem and established a Kingdom. Hence, we find the *First Book of Kings* of Old Testament opens with the description of David's old age and death. Although the Old Testament ascribed to King David deeds inappropriate to his rank, it nevertheless described him as a righteous person, contrary to his son and successor Solomon (peace be upon him). It is stated in *First Book of Kings in the Bible* that:

[*For when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to the LORD his God, as the heart of David his father had been. For Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites. Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father had done.*] (Kings 11 : 4-6)

Although we, as Muslims, agree with the scribes of the Old Testament that David indeed had a son called Solomon who had great wisdom and became a king after his father's death, yet we have a different perception of him. His image is as described in the Holy Qur'an: وَهَبْنَا لِدَاؤُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ [To David We

gave Solomon, how excellent in Our service ever did he turn.] (Quran 38: 30)

One, therefore, can conclude that corruption in the first Kingdom started to appear after Solomon's death, when the Prophetic kingdom was divided into two clashing states. Corruption and moral degradation spread. In the prologue to the First Book of Kings^[2] it is stated: "*The First Book of Kings indicates, in a special way, the drastic effect of the social corruption on the spiritual life of the nation.*"

Following the death of King Solomon in 935 BC, ten of the eleven tribes of the Israelites rebelled and appointed Jeroboam (Yarba'am Bin Nabat) as a king of Israel in the north. Only one tribe, Judah (Yahotha), remained under the rule of Rahaboam (Rahba'am), Solomon's son. Thus, emerged the Kingdom of Israel in the north and the Kingdom of Judah (Yahotha) in the south with Jerusalem as its capital. Corruption spread throughout the two kingdoms and the land was invaded by enemies who raided the two kingdoms in waves of attacks started by the Egyptians; the Assyrians took the lead on themselves and so did the Babylonians who came from the Euphrates area. It is stated in the introduction to the Second Book of Kings:

"... In 722 BC, the Assyrians attacked the Northern Kingdom of Israel and destroyed it; and in 586 BC, the Babylonian Army marched onto the Kingdom of Judah (Yahotha) in the South and annihilated it...and in this book, we see how God used the Assyrians and the Babylonians to punish the deviated and corrupt people of the two kingdoms. It is important to note here that a sinful deed results in a humiliating punishment for the

nation and on the contrary, a righteous deed results in God blessings. The Second Book of Kings confirms that God does not punish a people before giving them guidance and warnings. So, He sent his Prophets first to guide the nations and to give them ample warnings of the Lord's punishment.”

It can be noticed that the Northern Kingdom contained most of the nation (10 tribes) and they were responsible for the rupture of Solomon's state and for the disunity in the integrated nation. That is why God punished them by destroying the northern Kingdom 136 years before the southern Kingdom of Judah (Yahotha). After the extinction of the two states, the Israelites tried in vain to restore the former glory of their vanished kingdoms. Some of their revolts against their enemies did not go beyond a limited autonomy and or a self-rule under the Roman Empire. Therefore, we find the history books agree that the disappearance of the Southern Kingdom of Judah (Yahotha) marks the complete vanishing of the last independent Jewish state. This state was not reborn for the second time until 1948 AD.

The prophecy relating to the rise and fall of the state of Israel was first revealed in the Torah. WHERE? Then, after nearly 1800 years, it was revealed again in the Qur'an. What is the reason for this second revelation? The reference to the prophecy in the Holy Qur'an comes in Sura 17, which is the same chapter that talks about the event of Israa and Mi'raj. With this in mind, one would argue: 'Had the prophecy been completely fulfilled before Islam, then it would have been difficult to understand its association in the Qur'an with the journey of Israa and Mi'raj.'

However, an alternative conclusion is that the first part of the prophecy had taken place before Islam - and this is indeed what happened in reality- and the second part will take place in the future time of Muslims. This is also understandable especially when we are witnessing the second existence of a powerful Israeli state (the second rise).

The Qur'an Confirms the Prophecy

وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنَ وَلَنَعْلَمَنَّ عُلُواً كَبِيرًا
كَانَ فَإِذَا جَاءَ وَعْدُ أُولَئِمَا بَعْثَنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَئِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَ
وَعْدًا مَقْعُولاً

[And We decreed for the Israelites in the Book that they would commit corruption (mischief) on Earth twice and reach high levels of haughtiness. When Promise of the first (of warnings) was due, We sent against you Our servants of great might: they entered the very inmost part of your homes (lands), and it was a warning fulfilled.] (Qur'an 17: 4 - 5)

[And We decreed for the Israelites...]: Reference here is made to Israel, the name given to Prophet Yaqoub (Jacob) as indicated in the Holy Qur'an (chapters 3, verse 93 and chapter 19, verse 58). The Children of Prophet Israel were 12 sons, from whom descended the 12 known tribes of the Semitic people of the people of Israel. The decree here is for all of them, as a community as inferred from the phrase [**for the Israelites**] and from the phrase [**in the Book**] i.e. the Torah.

This interpretation is confirmed by the second verse of the same chapter: [*We gave Moses the Book and made it a guide to the Israelites...*]. It is a well-known fact that the Torah was revealed for the Israelites since every messenger was sent to his own people except Prophet Muhammad ﷺ who was sent to all mankind.

[**that they would commit corruption (mischief) on Earth ...**]: it is clear that the speech is about the future, and since the book is the Torah, the prophecy is about the future after the time of Torah and not after the revelation of the Holy Qur'an. The prophecy came in the Qur'an in the future form such as the word of Allah (s.w.t.) spoken by Adam's son addressing his brother: [**Be sure I will slay thee.**]

[On Earth]: mischief in part of the Earth is mischief on the Earth, Corruption is perversity of the character or nature of things, deviation from the natural or normal function they were created to perform. Corruption of different degrees: small or large scale.

[...**and reach high levels of haughtiness ...**]: mischief resulting from elation and arrogance or from weakness and servility. The corruption foretold results from elation as can be explained by: إِنَّ فَرْعَوْنَ عَلَىٰ فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شَيْعًا يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُدْبِحُ أَبْنَاءَهُمْ [**Pharaoh elated himself in the land and divided its people into sections depressing a group among them: their sons he slew, but he kept alive their females: for he was indeed an evil-doer**] (Quran 28: 4). Such corruption of the society of the people of Israel will come as a result of elation, insolence, haughtiness and criminality.

[Twice] confirms that mischief is a societal type in a specific time and place, while individual mischief happens all the time.

[... *When Promise of the first)of warnings was due...*]: If mischief is done by the society of the people of Israel in the blessed land, and if the prophecy is fulfilled by this occurrence, then the awaited Divine punishment will be.

[... *We sent against you Our servants...*]: Some contemporary interpreters went on to say that those referred to here are believers as indicated by the Allah's words: [... *Our servants...*], describing them as servant of the Almighty God. This in turn, lead those commentators to conclude that the first of the prophecies was fulfilled when the Jews were expelled from the city of Medina in the days of the Prophet Muhammad ﷺ, and thereafter, the entry to Jerusalem by the second Khalifa (Omar bin Al-Khatab). This, however, is far- fetched when considering the surface structure of the Qur'anic text, because the abundant available evidence suggests [**our servants**] could mean both believers and non-believers. Here is an illustration of the matter:

1. The expression [... *Our servants...*] did not appear in the entire Qur'an except in this verse. Of the early Qur'anic commentators, the language experts did not say that [... *Our servants...*] means believers.
2. If it is true (as narrated by Ibn Sa'd in his book *Al-Tabaqat*) that Omar bin Al-Khatab sent a letter to the Muslim army before they left for battle, then this document furnishes the evidence because it implies that the companions of the Prophet were capable of understanding the verse. In his letter, Omar stated:

“...And do not say that our enemy is more devious than us, therefore they will not triumph over us, even if we do wrong. A people may indeed be defeated by an enemy more devious than them, as was the case with the Israelites when the un-believing Magi (Magians or Zoroasterians) entered the very inmost part of their homes, and it was a warning fulfilled.”

Notice here how Omar bin Al-Khatab described the Magi as non-believers as he cited the first of the warnings.

3. We read the following verses in the Holy Qur'an:

[... *Doth God warn off His servants: "O My servants! Then fear Me!"*] (Quran 39:16)

[... *It is thou that wilt judge between Thy servants...*] (Quran 39:46)

[... *We guide such of Our Servants as We will...*] (Quran 42:42).

[... *For God is Assuredly with respect to His servants, well acquainted and fully observant...*] (Quran 35:31).

[... *Was it Ye who led these My servants astray, or did they stray from the path themselves...*] (Quran 25:17).

Note that the words [عَباده، عَبادِي، عَبادُنَا] in the preceding verses show that the intended audience is all mankind and not only the believer.

4. The specific reference to [*Our servants*] in Sura Israa (17: 5) is meant to highlight their forthcoming characteristic [*given to*

terrible warfare]. If one for example says: “My son is clever” then the topic of this sentence is son, while if one says, “A son of mine is clever”, the topic shifts to his intelligence.

5. Another piece of evidence that [**Our servants**] refers to both believers and non-believers alike can be found in one of the Prophet Muhammad’s ملسو هي لع هللا اى لص sayings narrated in Saheeh Muslim's Book of Fitan regarding Gog and Magog: “... and while he was as such, God revealed to Jesus (peace be upon him): I have let out *servants of mine* (Gog and Magog) that no one has the ability to fight them.” Note the phrase “*servants of mine*”

[... **Our servants given to terrible warfare...**]: No one should assume that this attribute is confined to Muslims as indicated in [... **Ye shall be summoned [to fight] against a people given to vehement war: then shall Ye fight or they shall submit...**] (Quran 38:16).

[... **They entered the very inmost part of your homes...**]: this part of the verse describes the method of the invaders’ entry into the homes of the people of Israel. The Arabic word “فجاسوا” - fa’jaasoo“ is used here to describe the intensity of the destruction resulting from their entry into the homes of the Israelites. This, as we explained earlier, was a punishment for their corruption. Although it is not clear as to the exact nature of the destruction resulting from the entry of the invaders, one can imagine what an invading people with intense fighting capability and with no faith or mercy in their hearts would do to their victims.

As mentioned earlier, the corruption began when the Kingdom of the Israelites split into two main kingdoms, following the death of King Solomon in the year 935 BC. This was followed by the invasion of the Egyptians, then the Assyrians then the Babylonians. And when the scale of corruption increased, so did the intensity of the enemies' destruction until the Northern kingdom (called Israel) was destroyed by the Assyrians completely in the year 722 BC. Thereby, ten of the twelve Jewish tribes were either killed or taken as slaves. The enemies' skirmishes and attacks continued against the Southern Kingdom (called Judah) despite some corrective measures especially those introduced by **Yoshia (Josiah)** in the year 621 BC^[6] until it was destroyed by the Babylonians in 586 BC. This marked the end of the last independent kingdom of the Israelites.

Those who study history notice the following:

1. Non-believers carried out back and forth skirmishes and attacks: the Egyptians, Assyrians and the Babylonians. Thus we note the accuracy of Qur'anic expression using an indefinite noun: عبادا “servants” which is a general term that may include those who don't believe in God (*Kafirs*).
2. The three attacking nations were, as described in the Qur'an, strong and immensely powerful as testified by many historical narratives.
3. The armies of the attacking nations entered the very innermost parts of the homes of the people of Israel, without disrupting the infrastructure of their society. (In fact, they kept

some of the Jewish kings on their thrones). The northern kingdom was destroyed during the reign of King **Hoshea** in 722 BC. He was the 19th king of the Northern Kingdom. The southern kingdom, Judah (Yahotha), on the other hand, was destroyed in the year 586 BC, during the reign of King **Zedekiah**, the 19th king of Judah. The destruction of the southern kingdom marked the end of the enemies' movement through the land. Hence, we note the accuracy of the Qur'anic description of the method and nature of the enemy's entry: [...] ***they entered the very inmost part of your homes...***]

4. The scale of corruption increased in the Northern and Southern kingdoms until it reached its peak in 722 BC and 586 BC respectively. This shows the accuracy of the Qur'anic phraseology وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ [And We gave clear warnings to the Israelites in the Book that twice would they do mischief on the earth and be elated with mighty arrogance.]

This was accompanied by an increase in the intensity of enemies' attack and in the scale of punishment until the two kingdoms disappeared. Again, the Qur'anic description of such corruption and punishments is amazingly accurate.

[***And it was a warning [completely] fulfilled***]: This is a promise of punishment from God, which must be fulfilled.

The first prophecy had been accomplished following the disappearance of the two kingdoms, but some of the Jews returned to the blessed land, in stages, during the reign of King Cyrus of Persia who deliberately did not build a state for them. Then came the Greek occupation in 333BC, then the Nabateans

and the Romans whose occupation of the blessed land lasted until 636 AD, the year in which Caliph Omar ibn El-Khattab conquered Jerusalem.

The Jews returning from the Diaspora made several attempts to achieve independence or self-rule. Some of these attempts succeeded for short periods until the Jews were crushed by Titus, the son of the Roman emperor Vespasian, in the year 70 AD, and later after the last rebellion in 135 AD. Some scholars find the matter obscure and hold the view that the second mischief was in the years 70 AD and 135 AD because the first temple was destroyed in 586 BC and the second temple was destroyed in 70 AD and its remains were entirely obliterated in 135 AD.

What is the Second Prophecy?

By considering the above events, some historians concluded that the second prophesy had already taken place in the year 70 AD or 135 AD as a result of the second destruction of the temple. The first time the temple was destroyed was in 586 BC. Their conclusion was clearly based on linking the destruction of the temple with the prophecies.

In any case, by referring to the Qur'anic text, we can detect a disambiguating definition of the second mischief as follows:

The Arabic word *ثُمَّ* ‘*thumma*’, which appears in the Arabic text of this verse, implies an undefined time lapse: one year...decades...millennia... no one knows exactly.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ مَّا أَكْثَرَ نَفِيرًا أَوْ أَمْدَنَّا لَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ [Then we turned to you the power to attack them and supplied you with money (wealth) and sons (or children) and we made you more in manpower (number of individuals/soldiers)] This indicates that the Jews will regain power over whoever destroyed their first independent state. This has not happened in history except in 1948 AD if we consider that the Jews regained power over those who destroyed their first [independent] state. The ones who moved back and forth through [the land in the aftermath of] the first mischief were the Egyptian, the Assyrians and the Babylonians, but total destruction was at the hands of the Assyrians and the Babylonians. By looking into the history of the Jews, both past and present, one can conclude that this return of power had indeed taken place (for real) in 1948 AD when the current state of Israel was declared. The people over whom the Jews regained power are the present-day Arabs, whose ancestors: the Egyptians, the Assyrians and Babylonians were responsible for the destruction of the first kingdom of the Israelites.

It is worth mentioning at this point that the Assyrians and the Babylonians could have been Arab tribes that migrated from the Arabian Peninsula to the Euphrates river area and later spread throughout until they gained control over what is now known as Iraq and Greater Syria. What is more certain is that hundreds of years later, after Prophet Mohammad ﷺ started preaching Islam and Islam stated to spread beyond the Arabian Peninsula, most of the descendants of the Assyrians and Babylonians embraced Islam and became Arab Muslims. The same happened with the people of Egypt.

The Greeks and the Romans, on the other hand, had no significant contribution to the destruction of the Jewish kingdom, nor had the Jews ever gained control over the Greeks or Romans. Nor were the Jews more numerous in manpower. This is not to say that there were no confrontations between the Jews and these two powers, but such a conflict had never resulted in either a destruction of a Jewish independent state nor the rise of a Jewish kingdom that gained dominance over the Greeks or the Romans. In some cases, however, the Jews had gained limited self-rule, but for a short period of time only.

For a state to be dominant and powerful, it naturally needs two main resources: money and men, and for these two resources to be directed towards building a well-equipped and trained army. This is indeed what is referred to in the remaining part of the above verse.

The resource of financial wealth is evident ever since the modern Jewish State was declared with the help of many western powers. The state of Israel is still one of largest recipient of financial and technical aids from the West, a common knowledge to all and something that does not need elaboration.

The other element of this power is the supply of necessary human resources. Notice the Qur'anic verse refers to [**sons**] or men of youthful age, which is needed for the building of a strong fighting army. That is not to say women will not be part of such an army, but their contribution will not to significant level as the men.

As a matter of fact, I have read in a book titled "*The Victims of the Holocaust State Their Accusation*", which is written by a number of Jewish scholars, that Hitler's government offered to free 30,000 Jewish prisoners if the Jewish Agency pays \$50,000. The Agency refused to do this despite its knowledge that the prisoners would be killed. The authors of the book explain that the reason for such a refusal is due to the fact that the prisoners in question were mostly women, children and elderly people not fit for fighting in Palestine. The Agency, they say, was keen on releasing and transferring, to Palestine, young men capable of carrying arms and ready to join the army.

] [و جعلناكم اكثرا نفيرا] which means we made you more numerous in man-power. In this Quranic verse, نفيرا refers to a mobilized force ready to enter the battlefield. Despite the fact that the Arabs were of a larger number than the Jews in 1948, the Jews had mobilized an army of 67,000 strong while the Arabs had only 20,000, which is less than a third of the Jewish forces.

There are six main elements that led to the creation and rise of the Jewish State (the latter in the prophecy). All of these are mentioned in the Qur'an. Although the Qur'anic revelation was made more than 1400 years ago, one will be astonished to see these elements are indeed the same elements that helped the creation of today's Jewish state, Israel.

1. The Jews building a powerful state that dominates over those responsible for the destruction of their first kingdom (the Arabs). This second state had never existed in the history of the Jews until 1948.

2. The Jewish State receives a huge and continuous financial aid that helps it to exist and rise in power. This is indeed what we see clearly nowadays and in such a way that no other independent state the world over enjoys a similar position.

3. The Jewish State receives a huge number of Jewish immigrants every year, mostly of youthful age that is capable of building and defending the state of Israel. It is worth mentioning that the flood of immigration, which began even before the declaration of the state of Israel, had never stopped. On the contrary, it had increased many folds and is still growing.

4. There is a marked difference in number and weaponry between the Israeli and the Arab armies. This was evident in 1948 when the Jewish army was more than three times that of the Arabs despite the fact the number of the Arab population was and still is larger.

5. The Jews are gathered to Palestine from different parts of the world. This, again, is one of the foretold events, which appear in the verses of the second prophecy. This is a fact, which indeed has been taking place with the continuous Jewish immigration (more about this later).

6. When the Jews are brought together to create their second independent state in Palestine, they come from different races and origins. This is in contrast with the state of indigenous Israelites of the first Kingdom when the Jews were descendants of Prophet Jacob, also called "Israel", (peace be upon him). But, today we find that the Israeli Jewish people originate from more than 70 nationalities.

By looking at the above six factors, one can see that they represent a complete set, there is no need for even one extra factor.

The only reference to the second prophecy in the Holy Qur'an was in Chapter 17 (Al-Israa). It occurs in two places:

The first mention is at the beginning of the chapter, in verse 7:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسُوقُوْا وُجُوهُكُمْ وَلَيَذْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَيُبَيِّنُوْا مَا عَلَوْا تَبَيِّنًا

[If you do good, you do good for your own selves, and if you do evil, it is for yours (your selves). So when the Promise of the End (second of the warnings) comes to pass, We permit your enemies to disfigure (or disgrace) your faces and to enter the Mosque as they have entered it before and to ravage (destroy) all that falls into their power].

The second mention was made later in the chapter, in verse 104: فَيَقُولُونَّا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوْا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ ۚ

[And We said thereafter to the Israelites, "Dwell in the land (of promise)", but when the Promise of the End comes to pass, We gather you together in a mixed crowd]

Both the first and second prophecies refer to the two states of rise and fall experienced by the Israelites after they left Egypt.

In Chapter 17, verse 103 -104 say:

فَأَرَادَ أَنْ يَسْتَقِرَّ هُمْ مِنَ الْأَرْضِ فَأَغْرَقَنَا وَمَنْ مَعَهُ جَمِيعًا
وَهُنَّا بِكُمْ لَفِيقًا وَلَنَّا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوْا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ
[So he resolved to remove them from the face of the earth:
But We did drown him and all that were with him. And We said thereafter to the Israelites [Dwell securely in the land (of promise): but when the second of the warnings came to

pass, We gathered you together in a mixed crowd]. That is, we permitted the Israelites (after Pharaoh was drowned) to dwell in the blessed land, and thereby the promise of the first warning is fulfilled. It is decreed that the two corruptions occur after exodus from Egypt.

Verse 104 of chapter 17 implies that at the start of the second prophecy, the Jews will be a dispersed people, scattered around the Globe. This leads to the conclusions we mentioned above No. 5 and No. 6: you will be gathered together from different parts of the world, as you will be, at the time, descendent from several origins.” This is the meaning of [**We gathered you together in a mixed crowd**]. God knows best !

It has been stated earlier that the ground for the two prophecies will be the blessed Land of Palestine. This conclusion is based on the clear reference made in Sura Al-Araf (Chapter 7) of the Quran, verses 136 and 137 about the army of Pharaoh versus the Jews:

مْ كَدَبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ فَإِنَّنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ يَأْتُهُ
وَأُرْثَنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارَبَهَا الَّتِي بَارَكَنَا فِيهَا
دَمَرْنَا مَا كَانَ يَصْنَعُ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ يَمَّا صَبَرُوا وَ
فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

[So We exacted retribution upon them: We drowned them in the sea because they rejected Our signs, and failed to take warning from them. And we made a people, who used to be subjugated, inheritors of the East and West of the Earth that We have blessed and thus the good word (promise) of your Lord was fulfilled on the Israelites for exhibiting of patience and we destroyed what Pharaoh and his people have accomplished and built.]

Hence, we can use history to delimit the boundaries of the blessed land from the east and from the west.

A Blessed Land on Earth

The land of Palestine is referred to as a Blessed Land 5 times in the Qur'an, but it was referred to as a Holy Land once.

- (a) Chapter 7, verse 137: [*And we made a people considered weak inheritors of lands in both east and west, lands whereon We sent down Our blessings...]*
- (b) Chapter 17, verse 1: [*To the Farthest Mosque whose precincts We did bless...]*
- (c) Chapter 21, verse 71: [*But We delivered him and Lut (Prophet Lot) to the land which We have blessed for the nations]*
- (d) Chapter 21, verse 81: [*It was Our power that made the violent unruly wind flow (tamely) for Solomon, to his order, to the land which We had blessed; for We do know all things]*
- (e) Chapter 34, verse 18: [*Between them and the cities on which We had poured Our blessings, We had placed cities in prominent positions...]*
- (f) Chapter 5, verse 21: [*O my people! Enter the Holy Land.]*

The first verse talks about the land that was inhabited by the Israelites after they left Egypt and the drowning of the Pharaoh of their time. This is the Holy Land of Palestine, which they were promised to enter in the 6th verse.

The second verse talks about the Al-Aqsa Mosque, which is commonly known to be located in Palestine.

The third verse talks about the escape of Prophet Abraham and Prophet Lot from their homeland (that was ruled by a tyrant non-believer) to the blessed land of Palestine. Historians agree that Prophet Lot lived in the area of Jericho while Prophet Abraham lived in Hebron and is buried there.

The fourth verse is about Solomon whose kingdom is known to have been in Palestine with its capital Jerusalem.

The fifth verse talks about the relation between the Kingdom of Saba (Sheba) in Yemen and the kingdom of Solomon in Palestine. It is known that Solomon's kingdom transcended the boundaries of modern Palestine. Yet, Palestine was the central part of his kingdom.

The Conclusion of the Second Prophecy

Details of the predicted downfall of the powerful State of Israel is depicted clearly in verse 7 of chapter 17 of the Holy Qur'an:
إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوْرُوا وُجُوهُكُمْ مَسْجَدًا كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَيُبَرُّو مَا عَلَوْا تَثْبِيرًا وَلَيَدْخُلُوا إِذَا

[If you do good, you do good for your own selves, and if you do evil, it is for yours (your selves). So when the Promise of the End (second of the warnings) comes to pass, We permit your enemies to disfigure (or disgrace) your faces and to enter the Mosque as they have entered it before and to ravage (destroy) all that falls into their power].

[So when the second of the warnings came to pass] means when the prophesied second Jewish Corruption occurs, the Jews who spread corruption and their State will be punished.

He said ليسو عوا وجو هكم *to disfigure (or disgrace) your faces* instead of ليسو ئون وجو هكم. In the former phrase, the grammatical apodosis of the article إِذَا is the verb بعثنا. Where is the apodosis of إِذَا in the second phrase? It is the same verb بعثنا. The meaning is: When the second warning came to pass we sent them to achieve three objectives: to disfigure, to enter, and to visit with destruction

They (the Arab Muslims) will disrepute you, or will hurt you in such a way that insult will be shown on your faces. It is also probable that the meaning is: their well-crafted image, created through the media, will be destroyed; that is, they will be exposed before the nations who had been fooled by them for many years. This results in their shame and embarrassment. All this will be at the hands of those whom God sends to carry out the second prophecy.

[And to enter the Mosque] means the Arab Muslims will re-enter the Al-Aqsa mosque for the second time, after destroying the might of the Jewish state.

[As they have entered it before] is a reminder that the end of each warning is the entry to the Aqsa Mosque. We have pointed out earlier that the end of the first entry of the Arabs to the Al-Aqsa Mosque was in 586 BC when Judea was destroyed and its capital, Jerusalem, fell in the hands of the Arab Babylonians.

Nowadays, the modern Jewish State has declared Jerusalem as its capital. Therefore, the Qur'an is hinting that the fall of Jerusalem leads to the fall of the Jewish state. Undoubtedly the fall of the capital of Israel, which is the symbol of the conflict, is the greatest event in the second Jewish Corruption which God called *the second or last*, a designation. This implies that the fall of Jerusalem as the capital of the Jewish state will only take place twice; the first of which had already taken place.

[...*And to ravage (destroy) all that falls into their power*] means that the forces that will re-enter Jerusalem will destroy, kill and tear apart every thing that comes under their control. The verse depicts a picture of violent resistance on parts of the Jews. This resistance however will be met by a more violent reaction by the invading force that results in wide spread destruction and killing.

One question springs to mind at this point: Will the destruction and killing take place throughout the blessed land or just in some parts of it? There is no explicit reference in the Qur'anic text to the size of the ground over which destruction will take place. However, it can be noticed that destruction is mentioned in the verse after the entry into the Al-Aqsa Mosque, which leads us to conclude that the destruction will take place around the city of Jerusalem. It is worth mentioning however that the Arabic letter “و” which means “and” in English does not imply order or succession of events. This means that destruction could precede the entry to Jerusalem or both events could take place concurrently. It is difficult to say however that destruction will take place after the entry to Jerusalem.

God's Mercy and Punishment

In verse 8, chapter 17 of the Holy Qur'an, God calls the Jews to repent and stop their corruption so that they may receive His Mercy:

رَحْمَكُمْ وَإِنْ عُذْتُمْ عُذْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا عَسَى رَبُّكُمْ أَنْ يَ[*It may be that your Lord may, yet, show Mercy unto you, but if you revert to your sins, We shall revert to our punishments; And We have made Hell a prison for those who reject faith.*]]

A clear message to the Jews to refrain from their corruption and return back to the way of the Lord if they want to escape disgrace in this life and a greater irretrievable disgrace in the Hereafter. However, if Israelites reverted to corruption, Allah (s.w.t) will revert to punishment. Reward and punishment befit the situation. Will the Jews be admonished after this measure? Those who reflect on Holy Qur'an find that a group of them will persist with corruption wherever they may be; this results in God's continued punish to them until the Day of Judgment. وَإِذْ تَأْذَنَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُوءُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
[*Behold! Your Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Your Lord is quick in retribution, but He is also oft forgiving, Most Merciful.*] (Sura Al-Araf 7: 167).

Another form of life punishment is detailed in Chapter 5, verse 64 of the Holy Qur'an; وَالْقَيْنَا بَيْنُهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ [Amongst them (the Jews) We have placed enmity and hatred till the Day of Judgement] (5:64). These are worldly punishments inflicted on them for their corruption.!

One of the Qur'anic verses that announce glad tiding to the righteous believers is the following:

الصَّالِحَاتِ أَنَّ لَهُمْ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلّٰتِي هِيَ أَفْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ أَجْرًا كَبِيرًا [Verily this Qur'an doth guide to that which is most right and giveth the glad tidings to the believers who work deeds of righteousness, that they shall have a magnificent reward] (Sura Israa 17: 9).

The Jews and Christians embrace Islam

As we mentioned earlier, The Qur'anic verses that talk about the second prophecy are found both at the beginning and the end of Chapter 17 of the Holy Qur'an. It can be noticed that, the verses that immediately follow the prophecy verses in each place, talk about the Holy Qur'an as a guide to the truth, a source of good news and glad tidings to the believers and a Warner of God's punishment to the non-believer;

ذَابًا أَلِيمًا وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ أَعْذَنَا لَهُمْ عَذَابًا أَلِيمًا وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ أَعْذَنَا لَهُمْ عَذَابًا أَلِيمًا [And those who believe not in the Hereafter, that We have prepared for them a grievous penalty - indeed] (17: 10). It is a glad tiding to the

believers and a warning to the Israelites who believe in God and his apostles to some extent, but they do not believe in the Hereafter. The Old Testament is over one thousand pages, yet has no explicit reference to the Last Day.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا
لِتَقْرَأُهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا وَفَرَّأْنَا فَرَّقَاهُ
لِلْأَدْقَانِ قُلْ آمَنُوا بِهِ أُولَئِكُمْ لَا يُؤْمِنُوا إِنَّ الَّذِينَ أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخْرُونَ لِ
سُجْدًا
عُذْ رَبَّنَا لِمَفْعُولِهِ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَ
وَيَخْرُونَ لِلْأَدْقَانِ يَكْفُونَ وَيَزِيدُهُمْ خُشُوعًا

[We sent down the Qur'an in truth and in truth has it descended and we sent you (Muhammad) to give Glad Tidings and to warn sinners. It is a Qur'an which we have divided into parts in order that you (Muhammad) might recite it to men at intervals: We have revealed it by stages. Say: "Whether you believe in it or not, it is true, that those who were given knowledge beforehand, when it is recited to them fall down on their faces in humble prostration. And they say: "Glory to our Lord! Truly has the promise of our Lord been fulfilled! They fall down on their faces in tears, and it increases their earnest humility.] (Sura Israa 17: 105 -109)

By carefully examining the meaning of the above verses, one would conclude that there is an implicit intention here to talk about the general reaction of the People of the Book (mainly Jews and Christians) to the second prophecy when it takes place. As the verses indicate, the fulfillment of the second prophecy, exactly as predicted and detailed in the Holy Qur'an, will have a positive effect on them. They will realize how true is the religion

of Islam, which leads to their embracing of Islam, saying: ***Glory to our Lord! Truly has the promise of our Lord been fulfilled?***

And then think about the concluding verse of Chapter 17 as to its meaning and the musical rhythm: وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ [Say: “*Praise be to God who begets no sons and has no partners in His dominion: Nor needs He any to protect Him from humiliation: Yea, magnify Him for His greatness and Glory!*”] (Sura Israa 17: 111)

The Expulsion of Jews from the City of Medina

We read in the honorable biography of the Prophet Muhammad ملسو هي لع هللا ىلص that the Prophet had expelled, from the city of Medina, the Jewish Qaynuqa' tribe and, later on, the Jewish Bani Nadeer tribe. Following these events came the revelation of Chapter 59 (Al-Hashr) of the Holy Qur'an. This chapter begins, similar to Sura Israa (Chapter 17), by praising and glorifying God:

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

رَجَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَّتُمْ أَنْ هُوَ الَّذِي أَخْ فَيَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنَّهُمُ اللَّهُ مِنْ حِينٍ لَمْ يَحْسِبُوا وَقَدْ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَرُوا يَا أُولَئِي الْأَبْصَارِ فِي قُلُوبِهِمُ الرُّغْبَ

[*Whatever is in the heavens and on earth, let it declare the praises and glory of God: for He is the Exalted in might, The Wise. It is He who got out the unbelievers among the People of*

the Book from their homes to the beginning (or first phase) of their Hashr (gathering)...] (Quran 59 : 1-2)

Qur'anic interpreters have indicated that this [first gathering] as referred to in the above verses will take place in the Greater Syria (which includes Palestine). In order to understand the significance of this gathering, one would need answers to the following questions:

What is the purpose of the beginning (or first phase) of the gathering to be located in Palestine? Or Greater Syria?

Why this expulsion (of the Jews from Medina) is considered to be the beginning (or first phase) of the gathering'?

What will happen in the last phase gathering?

It has been narrated in the Qur'anic commentary of 'Nasafee' that when the Messenger of God, Muhammad ﷺ, expelled the Jewish tribe of Bani Nadeer from Medina, he said to them: "Go on to the beginning of your gathering and we shall be on your track." Does this point to the second prophecy which is mentioned in the Holy Qur'an? *[..., but when the Promise of the End comes to pass, We gather you together in a mixed crowd]*

So, one can conclude that the Jewish entry to the Holy Land after the death of Prophet Moses was indeed an introduction to the fulfillment of the first promise (prophecy) and their entry following their expulsion from Medina, was an introduction to the fulfillment of the Promise of the End. The time gap is insignificant because this is meant to be a portent of the warning revealed in Sura 17. It is only a symbolic beginning. Nasafi

narrated that some of the Jewish Bani Nadir tribes lived in Jericho in the Holy Land (Palestine).

We say the gathering, in its beginning, is not حشر (Hashr), though it is appropriate to say it is the beginning of حشر (Hashr) because حشر (Hashr) implies a gathering of a crowd in a small limited space accompanied by uncomfortableness. This means that Promise of the End becomes fulfilled when the gathering of the Israelites (Jews) becomes a حشر (Hashr) .

The Jewish Race is no longer a Semitic one

Human race experts state that 90% of the current world Jewry are converts to Judaism and not descendants from the original Israelites or Israelites [from a Semitic origin]. The Jews also acknowledge that 10 of their tribes are lost. The lost tribes are: [Ra'awbeen, Shamoun, Zbolon, Yesaker, Dan, Jad, Asheer, Navtali, Afraym and Mensi.]^[8]

In light of this, how can it be claimed that the Jews of today are still considered to be Israelites? The answer can be summarized as follows:

1. The Qur'anic reference in chapter 17, verse 104; *[... but when the Promise of the End comes to pass, We gather you together in a mixed crowd]* . This means gather you from Diaspora when you descend from various origins, unlike the first warning.

2. The Jews have insisted on calling their current state ‘Israel’. Thus, Israelites have became Children of the State of Israel. No doubt, they are today the sons of (the State of) Israel.
3. In God's religion (Islam), people are not judged based on their origin or race, but on the basis of their belief and conduct. The Israelites followed a perverted form of Judaism and will follow them whoever shares their beliefs.
4. True affiliation (with a religion) is determined by allegiance.
 يَا أَيُّهَا الَّذِينَ آمَنُوا
 مَنْ لَا تَنْهَا دُولَةُ الْيَهُودَ وَالنَّصَارَى أَوْ لِيَاءَ بَعْضُهُمْ أَوْ لِيَاءَ بَعْضُهُمْ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُ
 [إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ]
[...and he amongst you that turn to them for allegiance is (becomes) one of them] (Quran 5: 51).
5. No one can deny that, today, part of the World’s Jews' origin can be traced to the Israelites, especially Oriental ones (Jews from Middle Eastern Countries).
6. Our claim that some of the present Jews are descended from the Israelites is correct. However, we cannot specify or identify them easily.

The Approach of the Day of Judgment

Some Muslims think that the end of the State of Israel means the Day of Judgment becomes so near. This is unfounded and untrue. Their conclusion is based on the saying of the Prophet Muhammad : ملسو هي لع هللا ىلص "The day of Judgment will not take place until the Muslims fight the Jews...". However, some Muslim scholars indicated that the Prophet’s saying does

not imply the Day of Judgment is approaching, but that a great and a decisive battle will take place between the two parties before it actually happens. Even if the saying of the Prophet implies that the forthcoming great battle is a sign for the approaching of the Day of Judgment, one cannot conclude that the end of the Current State of Israel would mark the final battle on Earth. Otherwise, what does the following verse mean وَإِنْ عُدْتُمْ عُدْنَا [but if you revert -to your sins- we shall revert -to our punishment-....] (Qur'an, 17: 8)? . Have we forgotten that the majority of the followers of Dajjal (Anti-Christ) will be Jews according to an authentic Hadith?!

It was narrated in the book of Jihad (holy war) by Abu-Dawood that the Prophet Muhammad مَسْوِ هَيْلَعْ هَلْلَالِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed one of his Companions saying: “.... Ibn Hawala: If you see the Caliphate [Muslim State] has reached the Holy Land [of Palestine], then watch out for earthquakes, disorders and great things to happen. The Hour at that time will be nearer to people than my hand is now to your head.” The phrase *the Caliphate has reached* shows that the center of Caliphate (Islamic State ruled by a Caliph) will in a way ‘travel’ until it reaches the Holy Land which will be the last home of Caliphate. History tells us that Caliphate started in the city of Medina, then moved to Kufa in Iraq, then to Damascus in Syria, then to Baghdad in Iraq, then Istanbul in Turkey, then it will reach the Holy Land in Al-Quds (or Jerusalem). In support of this [prophetic] saying, one may refer to another saying of the Prophet Muhammad مَسْوِ هَيْلَعْ هَلْلَالِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "...they - the late Muslims who are true to their faith- will be in Jerusalem and the area surrounding Jerusalem". Thus, when God's decree comes to

pass, the last powerful state for Muslims will be in Jerusalem and its vicinity.

It is worth noting that Muslims have never taken Jerusalem as a seat for Caliphate, as they should. In other words, I do not believe that the final rise of the Muslim State will end by liberating Jerusalem. Indeed, their last rise and dominance will be at the hands of Mahdi who will rule the Earth according to Islamic Law and who will take Jerusalem as a capital. The beginning of Islam was in Mecca and the end will be in Jerusalem.

ذِي بَارَكَنَا سُبْحَانَ الَّذِي أَسْرَى بَعْدِهِ لِيَلَّا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى إِلَّا
حَوْلَهُ لِئَرِيهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

[Glory to God who did take His servant for a journey by night from the Sacred Mosque to the Furthest Mosque whose precincts We did bless, in order that We might show him some of Our signs: for He is the One Who heareth and seeth all things.]^[13] (Qur'an 17: 1)

CHAPTER TWO

IS IT A PROPHECY OR NUMERICAL COINCIDENCE?

All known religions tell about the future and have revealed part of the unseen. All Prophets have told about the unknown.

Revealing the unseen took many forms: some through direct verbal communication, some through signs and others through direct prophetic revelation or through a Prophet's or even a non-prophet's authentic vision. Some [of these visions] come true shortly and some after many years or even centuries.

Muslims believe in the Torah, but they believe that it has been altered or they assert that it has only a portion of the truth. Thus it is likely that in it are prophecies which originated from revelation though they need interpretation or deciphering even at the numerical level. We are concerned here with decoding a Qur'anic prophecy, which had been a prophecy in Torah. Allah [SWT] says in Sura Al-Israa: **[And we decreed for the Israelites in the Book, that would they do corruption (mischief) on Earth twice ... When the Promise of first (of the warnings) was due... So when the second of the warnings came to pass...] (Quran 17: 4 -7)**

About fifteen years ago, an Egyptian writer came up with research on the numerical miracle of the Holy Qur'an, based on the number 19 and its multiples. It was well received by people, but soon they realized this man's perverseness, explain a realization that led them to turn against his research. This opposition has intensified because the number 19 is sacred for the Bahá'ís explain.

Having had the chance, by Allah's will, to thoroughly study and scrutinize the research, it can be seen that the man lies and deliberately fabricates the numbers, a discovery that justifies the opposition. Nonetheless, it is striking that there are antecedents indicating the existence of a mathematical model based on the number 19, which are the correct part of the research and its premises. It seems that the untruthfulness of this man barred him from knowing the true implications of these antecedents. After careful reconsideration, it appears that there is a miraculous and perfectly unique mathematical structure based on the number 19. In 1990, I wrote a book called "*The Miracle of Nineteen Between the Backwardness of Muslims and the Perversities of Impostors*" in which I have given detailed analysis of this startling miracle which forces itself upon people, for the world of mathematics is inductive in nature and is based on axioms, and there is no room in it for interpretation and personal views.

I have discovered that the Number 19 is noticeably repeated in the relationship among the sun, the earth and the moon which suggests there must be a law that governs the universe and the Qur'an. Why not, since Allah has created the universe and revealed the Quran !

I had never thought that this number had historical significance, and at the same time, formed the basis of Qur'anic code and complied with astronomical laws, until I came across a (written) lecture by a well-known writer, Muhammad Ahmad Al-Rashid, about the New World Order. This lecture was the key to these observations which I present to the reader who, I hope, will excuse me for not citing page numbers of the references I quote, as I am writing (this book) in my tent in Marg EzZuhoor, and I left my papers behind in my homeland. At any rate, we will not need many references, as the reader will find it easy to verify all that we have mentioned by referring to the Holy Qur'an, the Torah, or to some astronomical and historical sources.

I do not claim it is a prophecy, nor do I claim that it will definitely happen. These are only observations, which I am obligated to present to the readers and leave it to them to come to the conclusion they find convincing.

The beginning, as I pointed out, was a written lecture by the Iraqi writer Muhammad Ahmad Al-Rashid on the New World Order. The reader may be surprised to find this serious lecture containing words the gist of which is the following:

When the state of Israel was declared in 1948, a Jewish old lady came to Rashid's mother crying. When she (Rashid's mother) asked her about the reason for her crying while other Jews were celebrating. She replied: "The establishment of this state will bring about the slaughter of the Jews." Al-Rashid says he heard her say that this state will last 76 years. When he grew up, he regarded that this matter (prophecy) could be related to the rotation of Comet Haley, for according to Al-Rashid, this comet has certain significance in Jewish beliefs.

Initially, I did not like the fact he mentioned such incident because I thought the lecture could have been better if this incident was not mentioned. People are used to hearing various invalid stories from old ladies and thus truth and falsehood are mixed up and people, particularly the educated ones, have become resentful to this kind of talk. But, then, I thought "What's wrong with checking what the old lady said? She must have heard it from the rabbis." It cannot be assumed that these were her own predictions and fancies. Furthermore, the rabbis have a residue of revelation mixed with remnant human illusions and legends. This was the starting point of this research.

A book about Fundamentalist or Orthodox Jewish beliefs (probably based on the Jewish Talmud which is not part of the Old Testament) mentions what can be translated as: "This is the kind of peace predicted by Benjamin Begin (Israel's Prime Minister at that time) when he declared at the climax of the Israeli war against Lebanon in 1982: Israel will enjoy the 40 years of peace, mentioned in Torah." Is Begin referring to the same prophecy of the Jewish old lady we mentioned earlier? Israel invaded Lebanon in 1982 and thus, the end of the 40 years (of peace) will be: $1982 + 40 = \text{year } 2020$.

1- According to the mysterious prophecy (of the Jewish old lady), Israel will last 76 years or 19×4 . And it is assumed that the 76 years are lunar years, for the Jewish Calendar follows this system. And for every three years, they add a month to balance the difference with the solar system. The year 1948 AD is equivalent to year 1367 in the Islamic Hijri calendar. Therefore, if the prophecy is true, Israel will last until $(1367 + 76) = 1443$ H. When the letter "H" appears after a year that means it is a

Hijri year, based on Hijri Islamic Calendar. The first year in this calendar started with the date of Hijra (means migration) of Prophet Mohammad ﷺ from Mecca to Medina. Hijri is the adjective form of the word Hijra. Each Hijri year consists of 12 lunar months whereby the Hijri month starts at the first sight of the moon. The middle of the Hijri month will be at full moon. The length of the Hijri month is either 29 or 30 days. The Hijri year is shorter than the solar year by about 11 days.

2- Sura Al-Israa (Chapter 17) is also informally referred to as Sura Bani Israel [Chapter of the Israelites]. The beginning of this Sura talks about a prophecy Allah revealed to Moses in the Old Testament. It mentions two instances of corruption committed by the Israelites in the Holy Land accompanied by sense of arrogance and haughtiness. Allah [s.w.t.] says: **[We gave Moses the Book (the Torah) and made it a guide to the Israelites, commanding: Take not other than Me, O ye that are sprung from those We carried (in the Ark) with Noah! Verily he was a devotee, most grateful. And we decreed for the Israelites in the Book, that they would commit (or spread) corruption twice on Earth and be elated greatly (with haughtiness) ... When the first of the warnings came to pass... When the second of the warnings comes to pass...]**

The first corruption (mischief) of the Israelites had already been committed before Islam. As for the second or the last instance of corruption, the known information suggests that it is the State of Israel that has been established in Palestine in 1948. It is noticed that the phrase **وَعْدٌ لِّا يُرَا** "Promise of the End" (the second of the warnings) is only mentioned twice in the Holy Qur'an, both

of them are in Sura Al-Israa: the first while talking about the second corruption at the beginning of Sura Al-Israa and the second before the end of this Sura, in verse 104.

If we calculate the number of words starting from the beginning of the talk about the prophecy: [We gave Moses the Book] to the last words about the prophecy [We gathered you together in a mixed crowd...], we will find that the total number of words is **1443** which matches the result above, i.e.: $1367 + 76 = 1443$ H

3- Prophet Mohammad ملسو هيـل ع مـلـلـاـىـلـص migrated on 20/ 9/ 622 AD (so this is the date of Hijra). According to Ibn Hazm Al-Zahiry, there is consensus among (Muslim) scholars that the *Israa*(the miraculous, over-night journey, through Heaven, of Prophet Mohammad ملسو هيـل ع مـلـلـاـىـلـص from Haram Mosque in Mecca to the location of what is known today as Al-Aqsa Mosque) occurred one year before the Hijra (therefore, Israa occurred in 622 AD - 1 = 621 AD). Despite having some doubt about such consensus, yet the most convincing opinions (regarding this matter) stick to the year 621 AD. It is also inconceivable that the revelation of the opening verses was chronologically far from the event of the night journey itself. Therefore, if the prophecy is right that the end of Israel is in **1443 H**, the number of lunar years since the beginning of the prophecy (meaning since Israa) until the end or fall of Israel is **1444** because Israa occurred one year before Hijra. This number 1444 is = 19×76 . Notice that 76 is the number of lunar years of the expected age of Israel. In other words, the time span from the beginning of the prophecy to the end of Israel is 19 times the age of Israel.

4- Notice that the word يَوْمٌ (meaning "day") in singular form is mentioned in the Qur'an 365 times and the word شَهْرٌ (meaning "month") in singular form is mentioned 12 times. Taking into consideration that we are dealing with Othmanic script, therefore, the word يَوْمٌ is not counted because it is not a form of يَوْمٌ or يَوْمًا.

By the time the Earth finishes rotating around the sun once, the Earth would have rotated around itself 365 times and the moon would have rotated around the Earth 12 times. However, in order for the moon and the Earth to return back to the same starting position, the Earth must rotate around the sun 19 times. Astronomically, this means that the Earth and moon return to the same starting point once every 19 years. That is why is the number 19 is commonly used by astronomers to illustrate the relationship between the lunar years and the solar years. The number 19 has become a symbol of the balance and harmony between the solar year and the lunar year. The number 19 is used to harmonize the lunar year with the solar year.

One is tempted to ask how many times is the word سَنَة (year) mentioned in the Qur'an? It is mentioned 7 times in singular form and the word سَنِين (meaning "years") is mentioned 12 times, therefore, the total is $7 + 12 = 19$. Why ? It should be noted that every 19 lunar years have 7 **leap** lunar years (each **leap** lunar year consists of 355 days) and 12 regular lunar years (each regular lunar year consists of 354 days).

If we convert the year 621 AD (the year of "Israa"- Prophet Mohammad's مَلَسُونَ هِيَ لَعْ مَلَلَا ىَلْص overnight journey) into lunar years, the result will be: $(621 \times 365.2422) / 354.367 =$

640.05 lunar years. That is the difference is $640 - 621 = 19$. Since 19 represents the concurrence of the sun and the moon; thus, we can consider 621 AD also represents the concurrence of the sun and the moon. That is why the reader will find that we use solar years when referring to years before 621 AD, **but** after for years after 621 AD, we use **lunar years**. Needless to say, an AD year is a solar year while a Hijri year is a lunar one.

Solomon's Death 935 BC	1 AD
Israa 621 AD	End of Israel 1443 H (2022 AD)

5- In 935 BC, **Solomon** (peace be upon him) died and subsequently, the Jewish state was divided and the degeneration and corruption began. Thus, the first Jewish Corruption (mischief) mentioned in the opening verses of Sura Al-Israa started in 935 BC and the end of the second (and last) corruption will be in 2022 AD (or 1443 H). Therefore the number of years from the beginning of the first corruption to the Israa is 1556 solar years and the number of years beginning from Israa until the end of the second corruption is 1444 lunar years. We notice also that 1556 is also the total number of words in Sura Al-Israa (Chapter 17). We may wonder then: Have historians agreed that the year of Solomon's death was 935 BC? If the reader wants a quick answer, he can look up the name سليمان (Solomon) in the Arabic dictionary *Al-Munjid*. Also a number of history books mention that his death was in 935 BC. Yet, some references mention that his death was in 930 BC or 926 BC. It is not easy to decide or confirm, it might even be impossible. I have, therefore, endeavored to prove that via Qur'anic methods.

6- In numbering, there should be a counting unit regardless of what we are counting. We may count letters, words or Suras and so forth; but in a single case, we only count the letter or the word and so on. Sura Saba (Sheba), Chapter 34, is the only Sura in the Qur'an where the death of Solomon was mentioned. Verse 14 of Sura Saba (Sheba) says: [فَلِمَا قُضِيَّنَا عَلَيْهِ الْمَوْتُ] (Then when We decreed (Solomon's) death, nothing showed them his death...]. The Arabic letter ف "fa" that starts this verse, translated as "then", functions here as a link between what is said in verse 13 about the peak of the kingdom of Solomon and his subsequent death mentioned in verse 14.

The total number of letters from the beginning of Sura Saba (Sheba) until the end of verse 13 and before mentioning his death is 934 letters, then comes the letter ف "fa" which is a letter of arrangement and subsequence. The total will be 935 [if we add the letter (ف).] We mentioned earlier that the death of Solomon was in 935 BC. We therefore confirm 935 like history books. I have noted that Verse 13 (which talks about the peak of the kingdom of Solomon and precedes the verse that talks about his death) is composed of 19 words containing 84 letters. **What is result of multiplying 84 by 19 ?** $84 \times 19 = 1596$. Since we know that Solomon ruled for 40 years as stated in the Old Testament ; therefore, what is left after subtracting the period of his reign is $1596 - 40 = 1556$. The number represents the number of years from Solomon's death to the event of Al-Israa in 621 AD. **This number, 1556, is also the total number of words in Sura Al-Israa.** I have also noted that if we add up the digits in the figure 1556, the total will be 17. If we do the same

with 935, the result will also be 17. It will be also noticed that 17 is the serial order of Sura Al-Israa (known also as Chapter 17) and $17 + 17 = 34$ which is the serial number of Sura Saba (Chapter 34) in Qur'an.

After mentioning the death of Solomon in verse 14 of Sura Saba, the subsequent verses talk about the Kingdom of Saba (Sheba) and this continues until verse 21. If we calculate the number of letters after the letter (fa) in [فَلَمَا قُضِيْنَا عَلَيْهِ الْمَوْتُ] to the end of verse 21, we will find the number is 570 letters. According to *AL-Munjid*, the last collapse of Ma'rib dam in Sheba which caused the destruction of Kingdom of Sheba was in 570 AD. In other words, the end of the Kingdom of Saba (Sheba) was in 570 AD. If the 570 letters after the letter (fa) correspond to 570 years AD, then the 935 letters mentioned above correspond to 935 year BC.

During Solomon's reign, Kingdom of Saba (Sheba) in Yemen was part of (or under the control) of Solomon's kingdom. Immediately after the death of Solomon, his kingdom was divided and corruption spread. Thus, it is expected that Saba split from the kingdom during the same year. It is noticeable that verse 18 talks about the relationship between Saba (Sheba) and the Holy Land [**Between them and the cities on which We had poured Our blessings, We had placed cities in prominent positions**]. But verse 19 talks about their perverseness and thenceforth their disruption. We noted earlier that verse 13 which talks about the zenith of Solomon's kingdom is composed of 19 words and 84 letters and that $19 \times 84 = 1596$ which may point to the beginning of Solomon's reign; because he died after ruling 40 years, it is expected that the corruption that spread

immediately after his death happened 1556 years before the revelation of Sura Al-Israa and Saba, because $1596 - 40 = 1556$. These are only inductive observations.

What is striking is that the verse that talks about corruption in the Kingdom of Saba (Sheba) is verse 19 and the number of words of this verse is also 19 and the number of letters it contains is 84. Does this mean that corruption in Saba (Sheba) and Jerusalem happened after the death of Solomon, i.e. 1556 years before the revelation of Sura Saba?

We also notice that verse 13 finishes with (wa qalilun min ibaadi **ash-shakur**) and verse 19 finishes with (wa inna fi thaalika laayaatin likulli sabbaarin **shakur**). The repetition of the word "shakur" in the Qur'an does not exceed 10 times. No doubt "shakur" (grateful) is the opposite of "mufsid" (doer of corruption). We should not forget that the prophecy in Sura Al-Israa (Chapter 17):

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ لَا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا
دُرْرِيَةٌ مَّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا

[And We gave Moses the Book (the Torah) and made it guidance for the Israelites (and enjoined them:) 'Do not take anyone other than Me as Guardian. The progeny of those whom We carried (in the Ark) with Noah! Indeed he was most grateful.] (17: 2-3)

7- The Jews declared the establishment of the current State of Israel in Palestine on 15 May 1948 AD, but we cannot consider it to be the actual date of the establishment of Israel. In the aftermath of this declaration, the Arab armies retaliated by

declaring war against Israel. The United Nations issued a resolution of cease fire and the Arab League accepted it on **10 June 1948 (10/ 06/ 1948)**. This was called "The First Truce" which is the effective date of the creation of the current State of Israel. Please note that **10 June 1967 AD** is the date of the end of the six-day war in 1967. So, the number of years between the first truce in 1948 to the truce of 1967 is full 19 solar years.

The fighting erupted again after 4 weeks. The U.N. issued a resolution of cease-fire and the Arab League accepted it on **18 July,1948 (18/ 7/ 1948)**, which was called "The Second Truce". This date was considered to be the completion of the creation of Israel. It is interesting to see that the number of days since the day of the declaration of Israel until the completion of its creation is 38 days ($= 19 \times 2$). Furthermore, the sum of adding up the numbers in the date 18 July,1948 (18/7/1948) , is: $1+8+7+1+1+9+4+8= 38 (= 19 \times 2)$. The following day on which the artillery stopped was 19/7/1948.

The date of Israa most agreed upon is **10/ 10/ 621 AD** (which was Yom Kippur- Day of Repentance- for the Jews). On the basis of our findings, the timeline becomes:

<u>10/10/ 935 BC</u>	<u>10/10/ 621</u>
<u>AD</u>	<u>10/6/1948</u>
<u>AD</u>	<u>5/3/2022 AD (1443 H)</u>

As mentioned earlier, the effective date of the creation of the current State of Israel was 10/6/1948. If we add 76 full lunar years (each lunar is 354.367 days), the result will be: $76 \times$

$354.367 \text{ days} = 26,931.892 \text{ days}$; therefore; the end of its completion will be on 5/3/2022 AD.

The first period from the first corruption committed by the Israelites which started following the death of Solomon on 10/10/ 935 BC (we know the year of Solomon's death, but we do not know the specific day and month of Solomon's death, so we supposed that it is 10/10/935 to match it with the day of Israa) to the Israa [Prophet Mohammad's ملائكة ملائكة overnight journey to Al-Aqsa Mosque's location in Jerusalem] on 10/10/ 621 AD= **935 + 621 = 1556 solar years**.

The second period from the Israa in 10/10/621 AD to the expected end of Israel in 5/3/2022 AD = **1400.4 solar years**.

Thus, by how much does the first period exceed the second period? $1556 - 1400.4 = 155.6$ years.

Since the time span from the beginning of the first corruption to the end of the second corruption = $1556 + 1400.4 = 2956.4$.

2956.4 divided by 19 = 155.6 and 19 is the result of $10 + 9$. If we multiply $155.6 \times 10 = 1556$ (the first period) and $155.6 \times 9 = 1400.4$ (the second period). Therefore, the sum of the two periods is 19 parts: 10 of which passed before Israa and 9 would pass after Israa.

So, we conclude that: (a) **155.6 years** is the difference between the two periods, and (b) **155.6 years** is equal 1 out of 19 parts that make up the total of the two periods, from 10/ 10/ 935 BC to 5/ 3/ 2022 AD.

8. We have noticed something special about year 779 BC and the number 779 in general :

The end of the **first 155.6 years** after the end of Solomon was:
935 BC - 155.6 = **779 BC** which is equal to 19×41 .

If 779 is multiplied by 2, the result will be: $779 \times 2 = 1558$.
This number (1558) is more than 1556 by 2, meaning: $1558 - 1556 = 2$.

We also find that $1558 - 1400.4 = 157.6$ If we subtract 157.6 from 779, the result will be $779 - 157.6 = 621.4$ [The Israa (Prophet Mohammad's journey to Jerusalem) occurred in 621 AD].

Arabs use a system for assigning numerical value to words based on the numerical values of each letter in the word.

Later, in Numerical Values of Letters, we will discuss how these numerical values are calculated based on established table. The numerical value of the Arabic words for the following two most important mosques together [المسجد الحرام Al-Masjid Al-Haraam + المسجد الأقصى Al-Masjid Al-Aqsa] = $361 + 418 = 779$ (which is equal to 19×41).

There are four similarities between **779 BC** and 1967 AD:

(A) The reign of King Azariah (Uzziah) of Judah began in 782 BC, according to Philip Hitti. The Old Testament stated that he came to the throne when he was 16 years old; thus his age in **779 BC** was 19, and the age of Israel in 1967 AD was 19. Some sources mention that King Azariah (Uzziah)'s reign started in **779 BC**. He restored the glory of Judah. During the same

period, the northern Kingdom of Israel was also in its glory days under King Jeroboam II. So, all of this may explain the significance of year 779 BC. In 1967, Israel was in its glory days.

(B) 57 years after 779 BC ($57 = 19 \times 3$), the northern kingdom vanished, and 57 **lunar** years (55 solar years) after 1967 AD, the fall of the current Israel is expected to be in 2022 AD.

(C) The sum of adding up the digits of 779 is 23 ($7 + 7 + 9 = 23$), which is equal to the sum of adding up the digits of the year 1967 ($1 + 9 + 6 + 7 = 23$).

9- When **Solomon** died in 935 BC, the state split into two parts: Israel in the North, which was destroyed in 722 BC, and Judah in the South, which was destroyed in 586 BC. Thus, Judah lasted 136 years longer than Israel. Nevertheless, Philip Hitti in his book *The History of Syria, Lebanon and Palestine*, says that when Israel vanished, 19 kings had already succeeded to the throne. He adds that Judah also had 19 kings succeeding to its throne. This is interesting because as mentioned earlier, Judah lasted 136 years more than Israel!! In the Jewish religious law, the Israel's Knesset of today represents what the king in ancient Jewish states. Will the current Israel last 19 Knessets (Parliaments)?

DiscoveringIslam.org management team would like to add the following comment:

To see a proof that in Israel, the Knesset reigns like a King, visit the following page on Israeli Knesset's web site (http://www.knesset.gov.il/history/eng/eng_hist15.htm), read the following line:

" As with all of its predecessors from the 11th Knesset on, **the 15th Knesset reigned for less than four years - three years and eight months.** "

Today, the current Knesset is the 18th Knesset. Each Knesset of Israel has lasted 3 - 4 years. based on all the calculations made in this book presented to you on this page regarding the end of Israel by 2022, and the historical evidence that the Corrupted Jewish states have been ruled by 19 kings and the evidence shown above that Israel does consider the Knesset reigns like a king, it is quite reasonable to conclude that the next Knesset, the 19th Knesset, will be the last one before the end of Israel.

Allah Akbar (God is Greater) ! Spread the good news!

Elections to the 2nd Knesset (30 July, 1951)

Elections to the 3rd Knesset (26 July, 1955)

Elections to the 4th Knesset (3 November, 1959)

Elections to the 5th Knesset (15 August, 1961)

Elections to the 6th Knesset (1 November, 1965)

Elections to the 7th Knesset (28 October, 1969)

Elections to the 8th Knesset (31 December, 1973)

Elections to the 9th Knesset (17 May, 1977)

Elections to the 10th Knesset (30 June, 1981)

Elections to the 11th Knesset (23 July, 1984)

Elections to the 12th Knesset (1 November, 1988)

Elections to the 13th Knesset (23 June, 1992)

Elections to the 14th Knesset (29 May, 1996)

Elections to the 15th Knesset (17 May, 1999)

Elections to the 16th Knesset (28 January, 2003)

Elections to the 17th Knesset (28 March, 2006)

Elections to the 18th Knesset (10 February, 2009)

10- The year 586 BC is the date of the destruction of the Southern Kingdom of the Jews known as Judah while the anticipated fall of current State of Israel will probably be in 2022 AD. Thus, $586 + 2022 = 2608$ years. This number (2608 years) is 19 times the period between the fall of the northern kingdom and the fall of southern kingdom ($722 - 586 = 136$ years): $2608 \div 136 = 19.17$. Notice that the sum of digits making up 586 is $(5+8+6 =) 19$. Furthermore, according to the Old Testament, the end of the

kingdom of Judah (Judea) was in the 19th year of the reign of king Nebuchadnezzar.

We note that the year 722 (the date of the destruction of the northern kingdom of Israel) is a multiple of 19 ($19 \times 38 = 722$). If this number is doubled, the result will be $722 \times 2 = 1444$, which is the number of **lunar years** from 621 AD (year of Israa) to 2022 AD (expected end of Israel). Note that 1444 is equal to 19×76 . The current state of Israel is expected to last 76 lunar years: $2022 \text{ AD} - 1948 \text{ AD} = 74$ solar years= 76 lunar years.

11- Every word in Sura Al-Israa represents one year because the word count of this Sura is 1556, thus it matches the 1556 years mentioned above.

Sura Al-Israa, also called Sura Bani Israel (the Israelites) consists of 111 verses and it is noticeable that Sura Yusuf also consists of 111 verses. These are the only two Suras in the Qur'an containing this number of verses. We know that Sura Yusuf talks about the rise of the Israelites and Sura Al-Israa discusses the last existence of the Israelites in the Holy Land.

Every verse in Sura Al-Israa ends with words such as: **وَكِيلًا** [Disposer of (your) affairs], **شَكُورًا** [Most grateful], **نَفِيرًا** [Numerous in man-power], **لُفِيفًا** [Mingled crowded]... etc. In other words, there are 111 words [verse endings]. When we take out words that are repeated, we end up with 76 words (which is equivalent to 19×4), we should

remember that each word represents a year and the number 76 is the focus of our investigation.

The verses that contain 19 words are 4; that is, their word count is $19 \times 4 = 76$. Again, we get the number 76.

It occurs to us to check verse 76 of Sura Al-Israa which reads: خِلَافَكَ إِلَّا وَإِنْ كَادُوا لِيُسْتَفِرُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يُلْبِثُونَ قَلِيلًا [Their purpose was to scare thee off the land in order to expel thee: but in that case they would not have stayed (therein) after thee except for a little while.] The number 76 comes immediately after the word [قليلًا]. Does this figure signify number of years? Prophecies sometimes appear in a symbolic form that require interpretation as is the case with the authentic visions such as that of Yusuf (Joseph), peace be upon him, or the King's vision in Sura Yusuf. The following are the indications that this is the most likely interpretation:

A- Verse 76 discusses the expulsion of the Palestinians by the Jews from the Holy Land and how long the Jews will stay after this expulsion. The aim of this research is to find out how long Israel will stay after its establishment and the expulsion of the Palestinians. What is the significance of the fact that this is the only verse in Sura Al-Israa to talk about the expulsion from the land and length of stay after the expulsion?

B- Some would say that the verse refers to the expulsion of the Prophet Muhammad ﷺ and this is true: سُنَّةٌ مَّنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجُدُ " [Lِسْتَنَا تَحْوِيلًا] (This was our) Sunna (tradition) with the prophets We sent before thee: thou wilt find no change in

our ways]. Thus it is a Sunna (tradition) in the past, in the present, and in the future.

C- From the root (fazaza فَزَزْ), only three words were derived in the Holy Qur'an. It is worth noting that all of these three words are mentioned in Sura Al-Israa. in the following verses: 64, 76 and 103.

As for the verse 64: وَاسْتَقْرِزْ مَنْ اسْتَطَعْتَ مِنْهُمْ [Lead to destruction those thou canst among them...], it consists of 19 words corresponding to 19 years as said earlier.

The second word, derived from the same root, is located in verse 76 which the verse we intend to prove that its verse number (meaning 76) is the number of years Israel will last, which is a symbolic interpretation of the word (قَلِيلًا which means "a little while".

The third word ,derived from the same root, is located in verse 103 فَأَرَادَ أَنْ يَسْتَفْرِزَهُمْ مِنَ الْأَرْضِ فَأَغْرَقَاهُ وَمَنْ مَعَهُ جَمِيعًا [So he (Pharaoh) resolved to remove them from the face of the earth, but we did drown him and all who were with him.] This verse is followed by verse 104 وَقُلْنَا مِنْ بَعْدِهِ لِبْنَي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ حِنْنَا بِكُمْ لَفِيفًا [And we said thereafter to the Israelites: Dwell in the Land (of promise) but when the Promise of the End comes, We gather you as a mixed crowd.] (Chapter 17: 103-104).

The number of words from the beginning of the prophecy: بَاتَ كُلَا إِسْوَمْ أَنْ يِتْأَوْ till the final mention of this prophecy: رَةِ حِنْنَا بِكُمْ لَفِيفًا جَاءَ وَعْدُ الْآخِرَةِ is 1443 words and coincides with year 1443 H. It should be noted that the number

of years from the year of Israa, 621 AD, to 1443 H is 1444 lunar years (equivalent to 76 x 19).

Every word in Sura Al-Israa corresponds to one year. Here is the equation that obtained: the word (وَاسْتَفَرْز) occurs in verse 64 which a 19-word verse. The word (لِيُسْتَفِرُونَك) in verse 76 and I intend to prove that this verse number refers to the number of years Israel will last. The third word (يَسْتَقْرُهُم) which I have found to be the 1444th word in Sura Al-Israa. Since the first word deals with the number 19, this means the beginning of the equation is 19. Since we will continue to deal with the multiples of number 19, thus the equation will be $19 \times 76 = 1444$. Since the 19 words correspond to 19 years, and since the 1444 words correspond to 1444 years and since the equation is mathematically correct, therefore the number 76 also corresponds to a number of years for how long Israel will last. I have also noticed that the number of verses between Sura Al-Fatiha (which is opening chapter in the Quran and considered the most important one) and Sura Al-Israa is 2022; this is an additional confirmation that Israel will end in 2022 AD (God Willing)!!

12- Sura Israa (Chapter 17), verse 5 says:

فَإِذَا جَاءَ وَعْدُ أُولَئِمَّا بَعْنَا عَلَيْنَاهُمْ عِبَادًا لَنَا أُولَئِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَفْعُولًا [When the promise of the first of the two (warnings) came, we sent against you servants of ours of great might. They ravaged your homes/country)...].

The Kingdom was divided and corruption began, and the Egyptians, the Assyrians, and the Babylonians conquered the two kingdoms, but did not overthrow their [respective] kings. In fact, they kept them on the throne. In the year 722 BC, the Assyrians destroyed the Northern Kingdom (which was called Israel). Their invasions continued into the Southern Kingdom (called Judea) until Nebuchadnezzar came and captured the nineteenth king called Zedekiah and killed a large number of people, took many others as captives and destroyed the kingdom of Judea in 586 BC. The second and last corruption materialized in 1948 AD in one part of the Holy Land, then was completed over 19 years in 1967 AD. That is to say, the second corruption spread through the Holy Land in two phases. This variance between the first and the second periods is reflected in numbers.

The year 722 BC is the date of the destruction of the first kingdom of Israel, which is the first of the two kingdoms and first of the warnings. It was the first to break away and the first to decline; therefore; it is aptly called the first.

1948 AD corresponds to 1367 H. So, 1368 H years passed since the event of Al-Israa.

By 1967 AD, 1387 H years would have elapsed since the event of Al-Israa.

In the year 2022 AD, 1444 H years will have elapsed since the event of Al-Israa.

Now, let us go back to Sura Al-Israa: [**When the first of the warnings came to pass**] The serial number of the

word أولاً هما (or the first), based on this word's location in the Sura, starting from the discussion about the prophecy [We gave Moses the book], is 38 (which is equivalent to 19x 2).

Verse 7 of Sura Israa says: نَّمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَا هَا فَإِذَا إِنْ أَحْسَدَ ا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوُّوا وُجُوهَكُمْ وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوا أَوَّلَ مَرَّةٍ وَلَيُبَرُّو مَ عَلَوْ تَبَرِّيَا [If you do good, it is for your own good. If you do evil, it for your own detriment. So when the Promise of the End (second of the warnings) comes to pass, (We permit your enemies) to make your faces look bad (to disgrace you) and to enter the Mosque as they have entered it before and to destroy all that falls into their power]. The serial number of the word وعد (warning), is 72 and the word الآخرة (or the second), is 73. The serial number of the word وليدخلوا (to enter) is 76, which corresponds to the expected age of the current State of Israel because each word in the Sura corresponds to one year, and entry is at the time of the punishment.

If we multiply the serial number of the word أولاً هما based on its position in Sura Israa which is 38 by 19, the result will be $38 \times 19 = 722$, which is the date of the fall of the first Northern Kingdom.

If we multiply the serial number of the word وعد based on its position in Sura Israa which is 72 by 19, the result is 1368 which is the number of Hijri years from Al-Israa to 1948 AD i.e. the year of the first phase of corruption started in the Holy Land.

If we multiply the serial number of the word الآخرة (Al-Aakhirah) based on its position in Sura Israa which is 73 by 19, the result is 1387; this is the number of Hijri years from Al-Israa

to 1967 i.e. the completion of the second warning regarding corruption in the entire Holy Land is obtained.

If we multiply the serial number of the word **وليدخلوا** (enter) based on its position in Sura Israa which is 76 by 19, the result is 1444 which is the number of Hijri years from Al-Israa to 2022 AD.

The phrase in this verse: **لِيَسْوُا وَجْهُكُمْ** (to make your faces look bad to disgrace them) seems to indicate that as part of God's punishment, God will empower the enemies of Israel to finally win in shattering the false positive image it has established. The numbers tell that this began in 1986 AD!!

Finally, note that **وَعْدُ الْآخِرَةِ** (Promise of the End) is mentioned in the Quran only twice and both in Sura Israa.

13- 1443 H corresponds to 2022 AD. They share 209 days (= 19×11), as the year 1443 H begins on 8/ 8/ 2021 AD and ends on 28/ 7/ 2022 AD. The overlap is from 1.1 to 28.7 AD although 2022 AD is an ordinary year where February is 28 days. The year 1443 H starts on Monday and ends on Thursday; but 2022 AD starts on Saturday and ends on Saturday too.

Notice that the 8th of August is the first day in 1443, the date the Jews commemorate of the destruction of the first Temple!! This occurs in the fifth month of the Jewish calendar, which corresponds to the eighth month of the solar year.

14- Muhammad Ahmad Al-Rashid says he believes the whole matter to be related to Haley's Comet because –according to Al-Rashid- it relates to the Jewish faith. This led me to study Haley's Comet, which completes its orbit in 75 or 76 solar years. I have found that astronomers consider the start of Haley's orbit when it is in its farthest point from the sun, [this point] is called aphelion. People on earth see Haley when it is in its nearest point to the sun, which is called perigee.

Strangely enough, Haley began its last orbit in 1948 AD. This is found in astronomy books. I have consulted many astronomy books to find when Haley returns to aphelion to complete its final orbit but found no books addressing this issue. So in theory if each orbit is completed in 76 years then Haley will complete its orbit in 2024 AD. If the orbit is completed in 75 years then Haley will complete its orbit in 2023 AD. My hands happened to fall on a book (by an Egyptian astronomer) with the title (Microcomputer and Astronomy). Given all the necessary information by the computer, the answer was that Haley will reach aphelion in 2022 AD. Thus there is conformity between the prophecy and Haley's orbit (1948 - 2022), which is an amazing coincidence requiring verification of the origin of this prophecy. Some people saw Haley on 10/2/1986 i.e. when it was in perigee stage it was half way through a period of 38 solar years ($= 19 \times 2$), if it maintains the same speed: it will complete its orbit in 76 solar years: if it started its orbit in the beginning of 1948 and will complete it at the end of 2022 AD. It is noticeable that the period from 10/2/1986 to the end of 2022 AD is 38 lunar years ($= 19 \times 2$). Thus the total is 75 solar years. It is strange though that the first half of the first orbit took 38 **solar** years and

the second half will take 38 **lunar** years. Is this some kind of clue relating to the prophecy?

We previously noticed that the solar year was used before 621 AD and afterwards lunar years were used. In other words, before Hijra we reckon in solar years and after Hijra in lunar ones, as if the lunar system is particularly Islamic. From the “aphelion” of Israel to its “perigee” there are 38 solar years, and from the rise of Muslims from their nadir to their zenith with regard to the Holy Land there are 38 moon years. The ascent of Muslims means the descent of Israel. It is noted that Haley increases its speed after 1986 to orbit one year less. Notice the rapid change in the world after 1986.

These are only observations, and I am afraid people will mix them with those based on astrological illusions to unveil the unseen.

15- Ian Lustig (1991) in his book *Jewish Fundamentalism in Israel* (translated by Husni Zainah published by the Institute of Palestinian Studies, first edition, Beirut, p. 95) states: “This is exactly the kind of peace that Menachim Begin predicted when he announced at the peak of the *prima facie* Israeli victory in the war against Lebanon. Israel will bask in what the Torah described as ‘the forty years of peace’.” It seems that Begin is referring to the prophecy referred to in the beginning of this research. It is known that Israel invaded Lebanon in 1982 AD, thus the end of those 40 years of peace will be: $1982 + 40 = 2022$ AD.

Now, we conclude with Verse 12 of Sura Al-Israa which comes as a comment on the prophecy: **[We have made the night and the day as two (of our) signs: the sign of the Night have We made dark. While the sign of the Day we have made bright that ye may seek bounty from your Lord and that ye may know the number and count of the years' all things have we explained in detail].**

Notice the phrase **[...that ye may know the number and count of the years.]** Our research involves both the number and counting of the years. Strangely the word **[الحساب number]** is the 19th word in the verse.

We previously said each word corresponds to one year and our research deals with years and numbers on the basis of number 19.

According to Dr. Mustapha ar-Rafi', the author of *Our Islam*, (page 97): "What the author of *Masharig Anwaar Al-Yaqeen*, Al-Hafedh Rajab Al-Bersi, states that Ibn Abbas had been quoted as saying is that the clause **[...all things have we explained in detail...]** means we have fully explained everything by the use of numerical values of letters ...”

So that the reader will feel more comfortable with our approach that we call "The Mathematical Interpretation of the Qur'an". I give an examples of many that I have found as a result of investigating the words of some Qur'anic Suras:

The title of Sura Al-Kahf shows the importance of the story of 'The Companions of the Cave. The story begins in verse 9: **[Or dost thou reflect that the companions of the cave and of the**

inscription...] The length of their stay is found in verse 25: [So they stayed in their cave three hundred years and some add nine (more)]. In the language of numbers, we say they stayed 309 years. Notice that if we start counting words from the beginning of the story [أَمْ حَسِبْتُ أَنْ [] , we will find that the word that immediately comes after [كَهْفَهُمْ] وَ لَبَثُوا فِي Wa labithu fi kahfihim] [So they stayed in their cave] is the 309th word.

The phrase **وَعْدُ الْآخِرَة** [the second of the warnings] [Al-Akhirah] is repeated in the Holy Qur'an only twice. The first mention is at the beginning of the Sura Al-Israa and the second at the end of it. It is clear that the context is the same for both. In fact [the same phrase] **فَإِذَا جَاءَ وَعْدُ الْآخِرَة** occurred at the beginning and at the end, which means that the whole Sura talks about the second of the warnings. I happened to have read an article by Al-Mawdudi in which he infers the elements necessary for building an Islamic state from the verses of Sura Al-Israa, in particular the verse [**Whether ye believe in it or not it is true that those who were given knowledge beforehand. When it is recited to fall down on their faces in humble prostration and they say, “Glory to our Lord Truly has the promise of our Lord been fulfilled**] Say: Believe in it. i.e. (the Qur'an), we should not forget that we are still in the context of talking about the second warning. There is no reason why the pronoun "it" should not refer to the warning.

This is strengthened by the fact that the phrase "**وَعْدٌ مَفْعُولٌ**" (fulfilled promise) is mentioned in the Qur'an only three times. "**كَانَ وَعْدُهُ مَفْعُولًا**" (Truly has the promise of our Lord been fulfilled) appears in Sura Al-Muzzamil and the other two instances are in Sura Al-Israa, The first mention is after talking

وَكَانَ وَعْدُهُ مُفْعُلاً (It was a fulfilled promise). The second mention came after the second warning, when talking about the astonishment of the people of the book by the truthfulness of the divine warning as they say: [Glory to our Lord Truly has the promise of our Lord been fulfilled.]

It is striking that Sura Al-Israa ends with [You, Magnify Him for His greatness and glory.] The endings of Al-Israa point to the victory of Islam and the embracing of it by many of the people of book. In the Prophetic tradition, Prophet Muhammad ﷺ says: as in the verse of glory is [Say: Praise be to Allah who begets no son and has no partner in His dominion: nor needs He any to protect Him from humiliation: You, magnify Him for His greatness and glory].

I said to myself: It seems to me that the Sura of Al-Israa is the one that examines the triumph of the way of those on whom Allah has bestowed His grace over the way of those whose portion is wrath and the ones who went astray. It seems to be a powerful victory, which leads to world transformations in line with the position of [...the land which We have blessed for the nations]. At this point, I felt more strongly the need to count the verses from the end of Al-Fatiha: [The way of those on whom Thou has bestowed Thy grace Those whose portion is not wrath and who go not astray] to the beginning of Sura Al-Israa which I consider as the chapter of the victory of the truth.

I counted the verses from the beginning of Sura Al-Baqarah to the end of Sura Al-Nahl (the Sura that appears in the Quran

immediately before Sura Israa) and found them to be 2022 verses (this is another proof that supports the view that Israel will end in 2022).

Numerical Values of Letters & Alphabetical Mathematics

Before Islam, the Arabs developed a system for assigning a numerical value for each Arabic letter. Other nations, such as Jews, have also developed similar systems, specifically for their alphabets. Historically, such system were used for various purposes such as dating events, etc. The numerical value sometimes is referred to as Gematical or Geometrical value. Arabs call such values *Jum'mal*. Calculating such values can be referred to as Alphabetical Mathematics.

The Arabic alphabet comprises 29 letters. However, in the Abecedarian alphabet, there are 28 because there is considered to be no difference between the letters Hamza and Alif. What concerns us about this Abecedarian order is the link between it and the *Jum'mal* numerical values of the letters. The system is common to both Hebrew and Arabic, but the Hebrew and Abecedarian Arabic systems only coincide up to the letter ئ. After that, Arabic has the extra letters ئ, ض, ظ, ذ, خ, ة which can be combined in the mnemonic (though meaningless) phrase *thakhath dathagh*.

It is not easy trace the origin of the Abecedarian order and the calculations associated with it in Semitic languages because views on this matter have diverged to such a way that it is

difficult to decide which is right. The Jewish clergy use it extensively. Muslims have used it in historical dating, Sufis have overused it, and fortune-tellers, magicians and sorcerers have used it too. Thus, although the calculation may have had a religious basis, it has been abused later.

In the *Jum'mal*, it is noticed that there is no difference between the numerical values of the Arabic letters "Alif" and "Hamza", because the *Jum'mal numerical value* is calculated based on the Abecedarian, rather than the Alphabetical, letters. This calculation has been used for various purposes – Muslims have used it to date battles, deaths, buildings etc. as mentioned above.

Each letter has a numerical value as shown in the table below:

LETTERS		<i>Jum'mal</i>
Letter in Arabic Corresponds to English letter	Latin/En	NUMERICAL VALUES
ا	a	1
ب	b	2
ج	j	3
د	d	4
ه	h	5
و	w	6
ز	z	7

ح	h	8
ط	t	9
ي	y	10
ك	k	20
ل	L	30
م	m	40
ن	n	50
س	s	60
ع	'a	70
ف	f	80
ص	s	90
ق	q	100
ر	r	200
ش	sh	300
ت	t	400
ث	th	500
خ	kh	600
ذ	z	700
ض	dh	800
ظ	zh	900
غ	gh	1000

Examples of Usage

The following is an example of how Numerical Values of alphabets were used by the Arabs for dating events. When a poet called Dalenjawi died, his friend eulogized him in a poem. He ended the last verse by dating Dalenjawi's death with the phrase مات الشعر بعده “Poetry died after him.” This came after the words “I dated this...” which indicated the point at which to begin counting. Thus, the date of Dalenjawi's death is: $40 + 1 + 400 + 1 + 30 + 300 + 70 + 200 + 2 + 70 + 4 + 5 = 1123$ H.

When Sultan Barquq, a Burji Mamluk, died, a phrase was coined indicating the date of his death. This phrase was في المشمش (*fil-mishmish*). [It means, literally: “In the apricot (season)” which is very short, so the implication in current usage at least is of transience]. It seems that they chose a humorous phrase, but also the numerical values of the phrase are $80+10+1+30+40+300+40+300$. The total is 801, and thus Sultan Barquq died in 801 H.

It is clear that this use of calculation in chronology is thus not objectionable from a religious viewpoint because it is a matter of convention and is thus permissible. However, the misuse of this system in the areas of fortune telling, magic and sorcery has created negative associations with a system that is not intrinsically negative.

Muhammad Ben Omar Nuwawi Al-Jawi, an interpreter, Sufi and Shafi'i jurist, migrated to Makka and died there in the year 1316 H. He produced many works, one of which is a two-volume interpretation of the Qur'an in which he said in

the introduction: “I have titled this book to confirm to its date” – مراح لبید الكسف معرفی قران مجید. It is clear from these words that he chose a title to conform to the *Jum’mal* system to show the date he began writing his book (1304 H). I have cited this particular example to give evidence of a Muslim scholar’s attitude towards the question of the *Jum’mal* system and to show that nothing was found to be wrong in using such a system, even for a book on Qur’anic interpretation. We have used it for generations so why don’t we reconsider using it again since we have found it to be beneficial.

Another famous Qur’anic commentator, **Baidawi**, says in his interpretation of the opening of Sura Al-Baqara that the Prophet ﷺ was approached by the Jews and he recited to them the opening of Al-Baqara. They calculated the numerical values of the letters of the opening and said: “How can we enjoin a religion that will last only seventy-one years?” The Prophet (pbuh) smiled. They said: “Is there anything else?” He said: المص، المر، الم and they replied that he had confused them and they know longer knew which Faith to follow. Baidawi comments on this Hadith by saying: “His reciting to them in this order and his confirmation of their inference...” Thus, Baidawi considers that the Apostle (pbuh) confirmed their inference.

In Shihab’s commentary on Baidawi’s interpretation he says: “ This Hadith was verified by Bukhari in his history and by Ibn Jarir through Ibn Issac Al-Kalbi... Its chain of narrators is weak.” Thus we cannot rely on Baidawi’s conclusion, though on the other hand the Prophet never said anything that denied that *Jum’mal* had a religious basis. What matters is that there is neither evidence for denial nor confirmation. Although we

must be careful not to assume that we are building on absolutely solid foundations, we find that confirmation is more likely in the light of this weak Hadith. We can prove by deduction that the Qur'an has kept some secrets in certain words and clauses and therefore, we assume that the Qur'an has used this linguistic convention of the Semitic languages. After all, the Qur'an was revealed in Arabic!

Imam As-Syuti thinks that alphabetical mathematics has no place in *Sharia* (Islamic law) and I agree with as-Siuti's opinion, but on the other hand there is not any evidence to reject this method of counting. The exception to this was if magicians or fortune-tellers use it. It was used by the Jews to interpret the symbols of their prophecies. Here we are only exploring things without advocating that alphabetical mathematics is the core in the equations. It is convenient for us here to present our comments to the reader from the point of view that alphabetical mathematics can be seen as a branch to enrich and dash more light on things and no more.

Since language suggests meanings there is no reason to prevent it from suggesting numerical values. The question is: How can we know that a certain phrase in the Qur'an carries such a numerical secret? Our answer to this is that this has to be proven either through Islamic legal methods or by reasoning. The reader will find that our approach to this question is new and has nothing to do with the Sufis or others, whether they did the right thing or erred and deviated. We are satisfied that the reader will be convinced by the examples of the *Jum'mal* system that we will give that are based only on induction and not hearsay.

What I am presenting here is the result of an investigation, which I found to be in order with the results of chapter two of this booklet. Without the results of this chapter, it does not mean anything to me. We should notice here that alphabetical mathematics is only a human term and it concludes that many words can have the same number. Consequently, one word or a phrase can denote more than one identity. So, if a word is used to date the death of a person: it can also be used to give the name of a person or a date of a battle, a solar date, or a lunar date and so forth.

The writing of the Holy Qur'an known as Othmanic script is tawqifi (meaning it is divinely ordained and was supervised by Prophet Mohammad ﷺ). This is the opinion of the majority of the scholars. This can be easily proven today after discovering some of the miraculous mathematical formulae of the Holy Qur'an.

It has become clear to me that there are secrets for this kind of script, not only on the mathematical level but also some of the secrets can be hidden in words and sentences and can be reached through calculating the numerical values of letters. This does not mean that every word or sentence contains a secret, but we must investigate and admire the coincidence, which we find sometimes. I have many examples of this, but here I will only use the words and phrases that I have found to re-exemplify the previous equation, which is the main theme of our topic.

The following are few examples of applying Numerical Values of Arabic Letters to the Prophecies about the Jews:

وَقَلْنَا مِنْ بَعْدِهِ لِبْنِي إِسْرَائِيلَ اسْكَنُوا الْأَرْضَ، فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جَنَّا بَكُمْ لَفِيفًا

The order of the word **افيـفـل** (mixed crowd) if we start counting the words from the beginning reference to the prophecy is **1443**. We also find that the numerical value of **فـإـذـا جـاءـ وـعـدـ الـآخـرـةـ جـنـا بـكـمـ لـفـيفـا** is **2022**. As we have come to the conclusion before, the current State of Israel is expected to end in 2022 AD (which is **1443 H** in Hijri calendar)

2. The order of the word **افيـفـل** (mixed crowd) as we have indicated above 1443. This means that the order of the 4 words that follow it **وـبـالـحـقـ نـزـلـ وـبـالـحـقـ أـنـزـلـنـاهـ** is: 1444, 1445, 1446, 1447. The total of these numbers is: $1444 + 1445 + 1446 + 1447 = 5782$. This is year according to the Hebrew calendar that is equal to 2022 AD and 1443 H.

3. The Sura of Al-Israa is the chapter that talks about the prophecy of the second warning as if it were the chapter of warning (or promise). The numerical value in alphabetical mathematics of the word **الـوـعـدـ** Al-wa'ad (which means Promise or Warning) is 111 and this is the same as the number of the verses of Sura Al-Israa.

4. The day on which 76 lunar years from 10/6/1948 AD (the date of the first truce which is the effective date for establishing Israel) will be complete is **5/ 3/ 2022 AD** (Saturday, March 5,

2022). The days from March 5 till the end of that year is 302 which happens to be the numerical value of **the word Israel** in Arabic (لِي عِرْسٌ!) as it appears in Othmanic script of Quran.

Furthermore, the numerical value of تبسلا + 5 + راذا (Saturday + 5 + March) = 493 + 5 + 903 = **1401**.

The numerical value of نورشـعو نـنـثـاوـنـافـلـأـ (Two Thousand Twenty Two) is **1401**.

نـنـثـاوـنـافـلـأـ + رـاـذاـ + تـبـسـلـاـ (Saturday, 5 March 2022) is **2802** which is also equal to the numerical value of the verse 16 of Chapter 124 that says: جعلَ السَّبْتَ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ إِنَّمَا [The Sabbath was decreed on those who differed about it]. This is the last verse in the Quran that mentions the word Saturday (Sabbath).

Note that the number of years from Israa (621 AD) to the year of the expected end of Israel (2022 AD) is **1401**.

5. The numerical value of the word [ميلادي Miladi] which refers to calendar years based on the birth of Jesus] is 95. So, the numerical value of 2022 AD (year in which Israel is expected to end) is $2022 + 95 = 2117$, which contains 302 Sabbath years (we are going to explain the concept of Sabbath later). This number (302) is also the numerical value of the word [إسرائيل Israel], as explained previously.

6. Most scholars believe that Israa occurred on the 76th day of the lunar year. The number 76 have special significance in connection with several matters in Sura Israa.

(a) Al-Aqsa Mosque is referred to in the Quran as: ان کرب ی ذل ا [The one which we have blessed in surroundings] . The numerical value of ه ل و ح ان کرب ی ذل ا is 1063. This is the same numerical value of ن و ث ب ل ی [They remain] which is mentioned in verse 76 of Sura Israa. This is an indication that the Israelis will remain occupying the Al-Aqsa Mosque and its surroundings for 76 years.

(b) The numerical value of ن و ث ب ل ی [They remain] is 598. The order of the word ن و ث ب ل ی in Sura Israa is 1063. So, if we add these two numbers which are connected to the word ن و ث ب ل ی , we get: $598 + 1063 = 1661$. It is interesting to note that 1661 is also the numerical value of the term " 1443 ه ر ج " (Hijri) = $1443 + 218 = 1661$. As we have indicated before, 1443 H (or 2022 AD) is the expected year for the fall of Israel.

7. The Northern Kingdom of the Israelites, called Israel, was destroyed in 722 BC. Whereas, the Southern Kingdom, Judah remained until 586 BC. The last king of the Northern Kingdom was ع ش و ه (Hoshea). The last king of the Southern Kingdom was ص د ق يا (Zedekiah). Both of them were the 19th (nineteenth) king in each of their kingdoms (since the split occurred in the Jewish Kingdom after Solomon's death). The numerical value of ص د ق يا + ه و ش ع is 586 which is the year 586 BC in which the last Jewish Kingdom was destroyed.

8. As we have indicated before, Sura Israa discussed the Promise of the End that will occur after the Jews go back to the Holy Land (establish the current State of Israel), but they spread corruption on Earth for the second time. The numerical value of the word دعول (Promise) is 111 which is also the number of verses in Sura Israa. This further confirms our view that this Sura Israa is meant to reveal the secrets about the second instance of corruption and the punishment of God against them, including the year in which this punishment will occur, ending the current State of Israel.

We, at DiscoveringIslam.org, would like to add an observation. The name of this Sura إسرا (Israa) is very close to the name اسرائيل (Israel), both in Arabic and in English. We feel this is not a coincidence.

Sabbath in Judaism

Bible's Book of Leviticus says: "The LORD said to Moses on Mount Sinai, Speak to the Israelites and tell them: when you enter the land that I am giving you...For six years, you may sow your field, and for six years, prune your vineyard, gathering in your produce. But **during the seventh year**, the land shall have a complete rest, a **Sabbath** for the Lord, when you may neither sow your field, nor prune your vineyard. The aftergrowth of your ... harvest, you shall not reap, nor shall you pick the grapes of your untrimmed vines in this year of Sabbath rest for the

land.” After giving these details of the law of this seventh year, it says in Chapter 26 “But if you not heed me and do not keep all these commandments, if you reject my precepts and spurn my decrees, refusing to obey all my commandments and breaking my covenant … **You yourselves, I will scatter among the nations** at the point of my drawn sword, leaving your countryside desolate and your cities deserted. Then, shall the land retrieve its lost Sabbaths during all the time it lies waste while you are in the land of your enemies, then shall the land have rest and make up for its Sabbaths, during all the time that it lies desolate, enjoying the rest you would not let it have on the Sabbaths when you lived there…(Bible- Leviticus 26: 14-35).

It is also mentioned that in the Second *Book of Chronicles*: “...Those who escaped the sword, he carried captive to Babylon, where they became his and his sons’ servants until the kingdom of the Persians came to power. All this was to fulfill the word of the LORD spoken by Jeremiah: “Until the land has retrieved its lost Sabbaths, during all the time it lies waste, it shall have rest while **seventy years** are fulfilled.”
(Bible- *Second Book of Chronicles* 36: 20-21)

In the Jewish mind, the Sabbath year is connected with extinction, particularly with reference to the Holy Land. I have found out that some of the Jews believe that the World will come to an end in the **year (6000) Hebrew** and this is because the seventh thousand means **extinction**.

I thought it would be appropriate to take the number (7) as a mathematical unit and connect it to the alphabetical calculation of the phrases Al-Masjid Al-Haram (المسجد الحرام) المسجد الأقصى. Bani Banu Israel بنو اسرءيل, Bani اسرءيل بنى اسرءيل بنى اسرءيل بنى اسرءيل.

Israael, السبت as-Sabt) taking into consideration the difference in value whether written or spoken, keeping in mind that the number of Sabbath years in (13) years is the same number of Sabbath years in (7) years until they become 14 years and so on.

According to alphabetical mathematics, the numerical value of the phrase بنى اسراعيل (Bani Israel - means Israelites) is 365 and this is the same as the number of the days of the solar year.

According to the Othmanic script, there is no "ا" (pronounced as "alif") Arabic letter in the middle of the Arabic word for Israel (بنى اسراعيل) Israel), so the numerical value of (بنى اسراعيل Bani Israel) becomes **364**.

The numerical value of the phrase بنو اسراعيل (Banu Israel) is **361** ($= 19 \times 19$). If it is written in the Othmanic script, the numerical value of بنوا اسراعيل Banu Israel is also 361, because the [alif] which was dropped from the word اسراعيل (Israel) was added to the word [بنواbanu].

The numerical value for the word اسراعيل (Israel) in the Othmanic script is 302.

The numerical value for the word السبت (Al-Sabt or Sabbath) is 493.

The numerical value of the word الإسراء (Al-Israa) (name of Quran's Chapter 17 which is about Israelites) is 294.

The numerical value for the phrase المسجد الحرام (Al-Masjid Al-Haraam or Al-Haraam Mosque which is located in Mecca) is 418 ($= 19 \times 22$).

The numerical value of المسجد الأقصى (Al-Masjid Al-Aqsa or Al-Aqsa Mosque) in Othmanic script is also **361** (= 19 x 19). We should note that المسجد الأقصى (Al-Masjid Al-Aqsa) was mentioned only once in the Holy Qur'an in Sura Al-Israa which is also referred to as Sura of Israelites.

On the basis of the connection made between the **Sabbath years** and exodus and the extinction from the Holy Land and using alphabetical mathematics, we will use the **Sabbath years** as a mathematical unit. So, in every 7 years, there is one Sabbath year. In 13 years, there is only one Sabbath year. In the fourteenth year, the second Sabbath year will occur.

As I mentioned earlier, the first extinction of the Jewish kingdoms occurred in 2 stages, the northern Kingdom (Israel) and later the southern kingdom (Judah) ended in the year 586 BC by the invasion of Jerusalem and destruction of the temple. In modern history, Jews captured Palestine in two stages. The first stage was in 1948 AD (when the Jews established the current state of Israel) and the second stage was the capture of Jerusalem in 1967 AD.

I have also pointed out earlier that the partial establishment of Israel was in 10/ June/ 1948, which was the date of the first truce. The truce of 1967 was also on 10/ June/ 1967. If we know that the destruction of the temple and Jerusalem in the year 586 BC was on 8/ August/ 586 BC, we would realize that the date 10/June in the years 1948 AD and 1967 AD makes the calculation of the years from 586 BC – 1948 AD and from 586 BC – 1967 AD less by two months.

So, the number of **Sabbath years** between 586 BC and 1948 AD is **361** ($= 19 \times 19$) which, as we have calculated above, is equal to the numerical value of بنوا اسرعيل Banu Israel and of المسجد الأقصى (Al-Masjid Al-Aqsa or Al-Aqsa Mosque).

The number of **Sabbath years** between 586 BC and 1967 AD is **364** which is equal to the numerical value of بنى اسرعيل Bani Israel (Israelites). After Israel entered Jerusalem, the Sabbath year was number **365** which represents a full cycle of the solar system.

The Assyrians destroyed the Kingdom of Israel in 722 BC and the Babylonians destroyed the Kingdom of Judah in 586 BC. This indicates Judah lasted for about 136 years, covering **19 Sabbath years**.

The period from the destruction of the Kingdom of Judah and the Jews leaving Jerusalem in 586 BC to the time of returning to Jerusalem in 1967 was 2553 years (= 364 Sabbath years). If we convert the number into lunar years, we will have 375 Sabbath years. So, the difference is $375 - 364 = 11$ Sabbath years. This number "11" is repeated in a striking manner as illustrated below.

The approximate difference between the solar year and the lunar year is $365 - 354 = 11$ days. On 5th of March 2022, the current Israel will have lasted 76 lunar years. As the year 1443 H starts on 8th of August 2021, so the last 209 days of the age of Israel are the first 209 days of Hijra year 1443 ($= 19 \times 11$).

Looking at this from another angle, this indicate that the year 1443 H overlaps 209 days with the year 2022 AD. In other

words, the first 209 days of 2022 AD are the last 209 days of the Hijra year 1443 H. The age of Israel is 76 lunar years, which is approximately 74 solar years i.e. 10 **Sabbath years**. When the **eleventh (11th) Sabbath** year comes, Israel will have ended if the expectations are true.

In each Sabbath, there are **7 complete years**. So how much longer is the solar year than the lunar year? It is interesting to notice that the **solar year** has **76 days more**. This number reminds us of the number 76 in Sura Al-Israa and the verse 76 that talks about expulsion. Whilst verse 77 states that it was a ‘divine law’ both in the past and in the future. I have noticed that the number of the words in verse 77 is 11. My question is: Is there any relationship between this number 11 and the 11 Sabbath years mentioned earlier, particularly if we consider the fact that 77 is equal to 7×11 ?

Referring back to the Holy Qur'an, I found that the word سبت [السبت] as-Sabt occurred 5 times and twice as سبتم [سبتون] yusbituna sabtihim so the number in total is 7 times.

According to the alphabetical mathematics, the numerical value of the word السبت (As-Sabt) is 493. As we have already seen, the Sabbath year is the seventh year, which is preceded by 6 years of work. Work is supposed to be suspended during the seventh year. So what are the 6 years? I multiplied the numerical value of [السبت] as-Sabt by 6 and this is the result: $493 \times 6 = 2958$ and this is the same as the number of years from the beginning of 935 BC to the end of the year 2022 AD.

Language is a human convention and the divine messages were sent to races in their various languages. I think that dating in Hebraic, Islamic or Christian chronology is a kind of linguistic convention. So, if it is said that this year is the year 1993 after the birth of Christ, it does not mean that we are certain that Christ (peace be upon him) was born 1993 years ago. So we agree on this term, which can be true or untrue, yet we accept it and it becomes appropriate language.

Dr Mohammad Ali Al-Bar (1990) in his book *God and the Prophets in the Torah and the Old Testament* says, “Dr Maurice Buccaille supports the premise that the Pharaoh who was at time the exodus of Jews was **Merenptah** (the son of **Rameses II**) . He became the king of Egypt in 1224 BC and ruled Egypt for ten years according to one view and for twenty years according to another, so the year of the exodus was either in 1214 BC or 1204 BC ”.

We are now (in 1993 AD - this book was written in 1993) in the Hebrew year 5735 and in light of what has been mentioned, I present you with this striking equation:

1204 BC - the year of the exodus of the Jews from Egypt

935 BC - the year of the death of Solomon (peace be upon him).

722 BC - the year of the destruction of the kingdom of Israel (in the North).

586 BC - the year of the destruction of the kingdom of Judah (in the South).

1948 AD - the year of establishing the current state of Israel.

1967 AD - the year Israel captured Jerusalem.

2022 AD - the year of the most probable end of Israel.

A- The number of Hebrew years before the year 1204 BC (exodus from Egypt) equals **365 Sabbath years**, which is equal to one orbit of the Earth around the sun.

B- From the year 1204 BC to the year 935 BC, there is **38 Sabbath years** ($= 19 \times 2$).

C. Therefore, from the beginning date of the Hebrew calendar to year of death of Solomon, there were $365 + 38 = 403$ **Sabbath years**

D- From the destruction of the northern kingdom in 722 BC to the destruction of the southern kingdom in 586 BC, there are **19 Sabbath years**.

E- From the destruction of the southern kingdom in 586 BC to the second establishment of the current State of Israel in 1948 AD, there are **361 Sabbath years** ($= 19 \times 19$).

F- From destruction of the southern kingdom and the exodus from Jerusalem in 586 BC to the return to Jerusalem in 1967 AD, there are **364 Sabbath years**. The Sabbath year of 365 was after entering Jerusalem and thereby a full solar cycle is completed. It is also the same number for the Sabbath year before the date of the exodus from Egypt.

G- The number of **Sabbath years** from the death of Solomon (peace be upon him) to the anticipated extinction of the current Israel in 2022 AD is **422 Sabbath years**. The number of Sabbath years before the death of Solomon (peace be upon him) as calculated above in "C" is **403 Sabbath years**, so the difference is $422 - 403 = 19$ **Sabbath years**.

Dear reader, on the basis of what I have presented to you previously, and to clarify the equation according to the units of **Sabbath years**:

- 1- From the destruction of Judah (and exodus from Jerusalem) in 586 BC to establishing their current state of Israel in 1948, there are **361 Sabbath years** ($= 19 \times 19$ Sabbath years) and this the same as the numerical value for the phrases [المسجد [Al-Masjid Al-Aqsa] and [بنو اسرءيل] Banu Israel].
- 2- From the destruction of Judah (and exodus from Jerusalem) in 586 BC to Israel's capturing of Jerusalem in 1967, there are **364 Sabbath years**, and this is the same as the numerical values for the phrase [بني اسرءيل] Bani Israel] according to the Othmanic script.
- 3- After entering Jerusalem, the Sabbath year 365 became complete in the year 1969 AD, and this is the numerical value of the phrase [بني اسراءيل] Bani Israael] as it is spoken.
- 4- The date of entering Jerusalem and the completion of the Sabbath year 365 both fall within the multiplicity of 302 for the

number 19 according to the Hebrew date. The number 302 is the value of the word [اسرائيلIsrael] in the Othmanic script.

5- We said earlier that in every seven years, there is one Sabbath year. I have noticed that the numerical value of [سبعين سنهsaba' sineen which means **7 years**] in alphabetical mathematics is 302 which is also the same numerical value of the word [اسرائيلIsrael] in the Othmanic script.

6. The numerical value of the word [ميلاديMiladi which refers to calendar years based on the birth of Jesus] is 95 . So, the numerical value of 2022 AD (year in which Israel is expected to end) is $2022 + 95 = 2117$, which contains 302 Sabbath years (we are going to explain the concept of **Sabbath** later). This number (302) is also the numerical value of the word [اسرائيلIsrael], as explained previously.

7- I have already noticed the total of the numerical values for [Al-Masjid Al-Aqsa+ Al-Masjid Al-Haraam] = 779 (= 19×41). I have also directed your attention to the relationship between the year 779 and the two mosques of [Al-Haraam] and [Al-Aqsa]. I have also noticed also that the numerical value of [إلىila] in alphabetical mathematics is 41.

8- The **Sabbath year** is in **the seventh year**, so what are the 6 years that precede the Sabbath year? If we multiply the numerical value of the word [السبتas-Sabt] which is 493 by 6, the result is ($493 \times 6 =$) **2958**. This is the same as the number of years from the beginning of 935 BC to the end of the year 2022 AD.

9- The ultimate surprise here is that the number **2958** is the total of the numerical values of the phrases and words, which we have discussed after adding the name of the Sura Al-Israa which discusses the two instances of corruption that will be committed by Israelites and God's punishment:

المسجد الحرام Al-Masjid Al-Haraam
418 Written & Spoken.

المسجد الأقصى Al-Masjid Al-Aqsa
361 Written & Spoken.

بني اسرائيل Banu Israeel
361 Written & Spoken.

بني اسرائيل Bani Israael
364 Written.

بني اسرائيل Bani Israaeeel
365 Spoken.

اسرائيل Israel 302
Written , it has been calculated as written & spoken in [Bani Israeel].

السبت as-Sabt 493
Written & Spoken.

الإسراء Al-Israa
294 Written & Spoken.

Total 2958

Four Cycles

The difference between the number of the days in the solar year and in the lunar year is 10.8752 days (about 11 days). This means that the solar year and the lunar year will coincide after 33.58487 years. So this cycle takes 33.6 solar years. I have found that the number of years from the fall of Judah and exodus from Jerusalem in 586 BC to re-entering Jerusalem in 1967 makes 76 cycles!!

So there are **4 completed cycles** after entering Jerusalem:

A- The solar cycle of the Sabbath year 365 starting from the exodus from Jerusalem in 586 BC until 1969, slightly after re-entering Jerusalem again in 1967.

B- The Carbon 14 cycle: Year 1969 AD coincides with the Hebrew year 5730 and what draws attention here is that this number of years represents the half-life of **Carbon-14**, which is used by archaeologists in determining the age of man and human civilizations. Scientists have discovered that the radioactive decay of **Carbon-14** is exponential and has a half-life of **5730 years**. A quantity of Carbon-14 will decay to half of its original amount (on average) after 5730 years, regardless of how big or small the original quantity was. After another 5730 years, one-quarter of the original will remain.

C- The 302 th cycle of 19 years: This 302 th cycle starts from $301 \times 19 =$ Hebrew year 5719 (around 1959 AD) and ends in $302 \times 19 =$ Hebrew year 5738 (around 1978 AD). Therefore, year 1967 AD (in which Jerusalem was captured by Israel) is close to the middle of this cycle. Since the numerical value of

the word [اسرائيل Israeel] is 302 , that means Israel capturing of Jerusalem during the 302 th cycle which is **Israel's Cycle**. That means the laws of nature were in favor of Israel during that period from 1959 to 1978 so wonder why Israel won 1967 war so easily and captured Jerusalem and Sinai.

D- 76 cycles, each of which is 33.6 solar years, from fall of Judah and the exodus from Jerusalem in 586 BC to Israel's recapturing of Jerusalem in 1967 [(586 + 1967) divided by $33.58487 = 76.02 = 76$ cycles].

We said that there is a cycle which represents the relationship between the solar year and the lunar year with the value 33.6 solar years. This means that the 19th cycle after Christ's birth lies between 604 AD and 638 AD. It is noticeable that the Prophet Mohammad ملیع ملل ایلص started receiving the revelations of the Quran 6 years after the beginning of this cycle i.e. 610 AD. He also died 6 years before the end of the cycle: i.e. in 632 AD. It can also be noticed that the middle of this 19th cycle is 621 AD, which is the year of Al-Israa [Prophet Mohammad's ملیع ملل ایلص overnight journey to Jerusalem].

Numerical Values of Letters & Alphabetical Mathematics

Before Islam, the Arabs developed a system for assigning a numerical value for each Arabic letter. Other nations, such as Jews, have also developed similar systems, specifically for their alphabets. Historically, such system were used for various purposes such as dating events, etc. The numerical value sometimes is referred to as Gematical or Geometrical value. Arabs call such values *Jum'mal*. Calculating such values can be referred to as Alphabetical Mathematics.

The Arabic alphabet comprises 29 letters. However, in the Abecedarian alphabet, there are 28 because there is considered to be no difference between the letters Hamza and Alif. What concerns us about this Abecedarian order is the link between it and the *Jum'mal* numerical values of the letters. The system is common to both Hebrew and Arabic, but the Hebrew and Abecedarian Arabic systems only coincide up to the letter ئ. After that, Arabic has the extra letters ئ, ئ, ئ, ئ, ئ and ئ which can be combined in the mnemonic (though meaningless) phrase *thakhath dathagh*.

It is not easy trace the origin of the Abecedarian order and the calculations associated with it in Semitic languages because views on this matter have diverged to such a way that it is difficult to decide which is right. The Jewish clergy use it extensively. Muslims have used it in historical dating, Sufis have overused it, and fortune-tellers, magicians and sorcerers have used it too. Thus, although the calculation may have had a religious basis, it has been abused later.

In the *Jum'mal*, it is noticed that there is no difference

between the numerical values of the Arabic letters "Alif" and "Hamza", because the *Jum'mal numerical value* is calculated based on the Abecedarian, rather than the Alphabetical, letters. This calculation has been used for various purposes – Muslims have used it to date battles, deaths, buildings etc. as mentioned above.

Each letter has a numerical value as shown in the table below:

LETTERS		<i>Jum'mal</i> NUMERICAL VALUES
Letter in Arabic Corresponds to English letter	Latin/E	
ا	a	1
ب	b	2
ج	j	3
د	d	4
ه	h	5
و	w	6
ز	z	7
ح	h	8
ط	t	9
ي	y	10
ك	k	20
ل	L	30

م	m	40
ن	n	50
س	s	60
ع	'a	70
ف	f	80
ص	s	90
ق	q	100
ر	r	200
ش	sh	300
ت	t	400
ث	th	500
خ	kh	600
ذ	z	700
ض	dh	800
ظ	zh	900
غ	gh	1000

Examples of Usage

The following is an example of how Numerical Values of alphabets were used by the Arabs for dating events. When a poet called Dalenjawi died, his friend eulogized him in a poem. He ended the last verse by dating Dalenjawi's death with the phrase مات الشعر بعده “Poetry died after him.” This came after the words “I dated this...” which indicated the point at which to begin counting. Thus, the date of Dalenjawi's death is: 40 + 1 +

$$400 + 1 + 30 + 300 + 70 + 200 + 2 + 70 + 4 + 5 = 1123 \text{ H.}$$

When Sultan Barquq, a Burji Mamluk, died, a phrase was coined indicating the date of his death. This phrase was **في المشمش** (*fil-mishmish*). [It means, literally: “In the apricot (season)” which is very short, so the implication in current usage at least is of transience]. It seems that they chose a humorous phrase, but also the numerical values of the phrase are $80+10+1+30+40+300+40+300$. The total is 801, and thus Sultan Barquq died in 801 H.

It is clear that this use of calculation in chronology is thus not objectionable from a religious viewpoint because it is a matter of convention and is thus permissible. However, the misuse of this system in the areas of fortune telling, magic and sorcery has created negative associations with a system that is not intrinsically negative.

Muhammad Ben Omar Nuwawi Al-Jawi, an interpreter, Sufi and Shafi'i jurist, migrated to Makka and died there in the year 1316 H. He produced many works, one of which is a two-volume interpretation of the Qur'an in which he said in the introduction: “I have titled this book to confirm to its date” – **مراوح لبید الكسف معرفی قرآن مجید**. It is clear from these words that he chose a title to conform to the *Jum'mal* system to show the date he began writing his book (1304 H). I have cited this particular example to give evidence of a Muslim scholar's attitude towards the question of the *Jum'mal* system and to show that nothing was found to be wrong in using such a system, even for a book on Qur'anic interpretation. We have used it for generations so why don't we reconsider using it again since we have found it to be beneficial.

Another famous Qur'anic commentator, **Baidawi**, says in his interpretation of the opening of Sura Al-Baqara that the **Prophet** ملسو هيلع هللا ىلص was approached by the **Jews** and he recited to them the opening of Al-Baqara. They calculated the numerical values of the letters of the opening and said: "How can we enjoin a religion that will last only seventy-one years?" The Prophet (pbuh) smiled. They said: "Is there anything else?" He said: المص، المر، الر and they replied that he had confused them and they know longer knew which Faith to follow. Baidawi comments on this Hadith by saying: "His reciting to them in this order and his confirmation of their inference..." Thus, Baidawi considers that the Apostle (pbuh) confirmed their inference.

In Shihab's commentary on Baidawi's interpretation he says: " This Hadith was verified by Bukhari in his history and by Ibn Jarir through Ibn Issac Al-Kalbi... Its chain of narrators is weak." Thus we cannot rely on Baidawi's conclusion, though on the other hand the Prophet never said anything that denied that *Jum'mal* had a religious basis. What matters is that there is neither evidence for denial nor confirmation. Although we must be careful not to assume that we are building on absolutely solid foundations, we find that confirmation is more likely in the light of this weak Hadith. We can prove by deduction that the Qur'an has kept some secrets in certain words and clauses and therefore, we assume that the Qur'an has used this linguistic convention of the Semitic languages. After all, the Qur'an was revealed in Arabic!

Imam As-Syuti thinks that alphabetical mathematics has no place in *Sharia* (Islamic law) and I agree with as-Siuti's

opinion, but on the other hand there is not any evidence to reject this method of counting. The exception to this was if magicians or fortune-tellers use it. It was used by the Jews to interpret the symbols of their prophecies. Here we are only exploring things without advocating that alphabetical mathematics is the core in the equations. It is convenient for us here to present our comments to the reader from the point of view that alphabetical mathematics can be seen as a branch to enrich and dash more light on things and no more.

Since language suggests meanings there is no reason to prevent it from suggesting numerical values. The question is: How can we know that a certain phrase in the Qur'an carries such a numerical secret? Our answer to this is that this has to be proven either through Islamic legal methods or by reasoning. The reader will find that our approach to this question is new and has nothing to do with the Sufis or others, whether they did the right thing or erred and deviated. We are satisfied that the reader will be convinced by the examples of the *Jum'mal* system that we will give that are based only on induction and not hearsay.

What I am presenting here is the result of an investigation, which I found to be in order with the results of chapter two of this booklet. Without the results of this chapter, it does not mean anything to me. We should notice here that alphabetical mathematics is only a human term and it concludes that many words can have the same number. Consequently, one word or a phrase can denote more than one identity. So, if a word is used to date the death of a person: it can also be used to give the name of a person or a date of a battle, a solar date, or a lunar date and so forth.

The writing of the Holy Qur'an known as Othmanic script is tawqifi (meaning it is divinely ordained and was supervised by Prophet Mohammad ﷺ . This is the opinion of the majority of the scholars. This can be easily proven today after discovering some of the miraculous mathematical formulae of the Holy Qur'an.

It has become clear to me that there are secrets for this kind of script, not only on the mathematical level but also some of the secrets can be hidden in words and sentences and can be reached through calculating the numerical values of letters. This does not mean that every word or sentence contains a secret, but we must investigate and admire the coincidence, which we find sometimes. I have many examples of this, but here I will only use the words and phrases that I have found to re-exemplify the previous equation, which is the main theme of our topic.

The following are few examples of applying Numerical Values of Arabic Letters to the Prophecies about the Jews:

1. In verse 104 of Sura Israa: وَقَلَّا مِنْ بَعْدِهِ لِبْنَىٰ إِسْرَائِيلَ اسْكَنُوا الْأَرْضَ، فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جَنَّا بَكَمْ لَفِيفًا

The order of the word افيفل (mixed crowd) if we start counting the words from the beginning reference to the prophecy is 1443. We also find that the numerical value of فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جَنَّا بَكَمْ لَفِيفًا is 2022. As we have come to the conclusion before, the current State of Israel is expected to end in 2022 AD (which is 1443 H in Hijri calendar)

2. The order of the word افِيْفَل (mixed crowd) as we have indicated above 1443. This means that the order of the 4 words that follow it وَبِالْحَقِّ نَزَّلَ وَبِالْحَقِّ أَنْزَلْنَاهُ is: 1444, 1445, 1446, 1447. The total of these numbers is: $1444 + 1445 + 1446 + 1447 = 5782$. This is year according to the Hebrew calendar that is equal to 2022 AD and 1443 H.

3. The Sura of Al-Israa is the chapter that talks about the prophecy of the second warning as if it were the chapter of warning (or promise). The numerical value in alphabetical mathematics of the word الْوَعْدُ Al-wa'ad (which means Promise or Warning) is 111 and this is the same as the number of the verses of Sura Al-Israa.

4. The day on which 76 lunar years from 10/6/1948 AD (the date of the first truce which is the effective date for establishing Israel) will be complete is **5/ 3/ 2022 AD** (Saturday, March 5, 2022). The days from March 5 till the end of that year is 302 which happens to be the numerical value of **the word Israel** in Arabic (**لِيْعَرِسِ!**) as it appears in Othmanic script of Quran.

Furthermore, the numerical value of **+ تَبْسِلًا 5 + رَآذًا** (Saturday + 5 + March) = $493 + 5 + 903 = 1401$.

The numerical value of **نَورٌ شَعْرٌ وَنَنْثٌ اوْنَافِلًا** (Two Thousand Twenty Two) is **1401**.

نَنْثٌ اوْنَافِلًا + رَآذًا 5 + تَبْسِلًا So the total numerical value of (Saturday, 5 March 2022) is **2802** which is also equal

to the numerical value of the verse 16 of Chapter 124 that says: جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ إِنْمَا [The Sabbath was decreed on those who differed about it] . This is the last verse in the Quran that mentions the word Saturday (Sabbath).

Note that the number of years from Israa (621 AD) to the year of the expected end of Israel (2022 AD) is **1401**.

5. The numerical value of the word [مِيلَادِي] Miladi which refers to calendar years based on the birth of Jesus] is 95 . So, the numerical value of 2022 AD (year in which Israel is expected to end) is $2022 + 95 = 2117$, which contains 302 Sabbath years (we are going to explain the concept of Sabbath later). This number (302) is also the numerical value of the word [إِسْرَاعِيلْ] Israel], as explained previously.

6. Most scholar believe that Israa occurred on the 76th day of the lunar year. The number 76 have special significance in connection with several matters in Sura Israa.

(a) Al-Aqsa Mosque is referred to in the Quran as: ان كرب يذلا هلوح [The one which we have blessed in surroundings] . The numerical value of هلوح ان كرب يذلا is 1063. This is the same numerical value of نوتبلي [They remain] which is mentioned in verse 76 of Sura Israa. This is an indication that the Israelis will remain occupying the Al-Aqsa Mosque and its surroundings for 76 years.

(b) The numerical value of نوتبلي [They

remain] is **598**. The order of the word نوٹبلي in Sura Israa is **1063**. So, if we add these two numbers which are connected to the word نوٹبلي , we get: $598 + 1063 = \mathbf{1661}$. It is interesting to note that 1661 is also the numerical value of the term " **١٤٤٣ هـ يرجى**" (Hijri) = $1443 + 218 = \mathbf{1661}$. As we have indicated before, 1443 H (or 2022 AD) is the expected year for the fall of Israel.

7. The Northern Kingdom of the Israelites, called Israel, was destroyed in 722 BC. Whereas, the Southern Kingdom, Judah remained until 586 BC. The last king of the Northern Kingdom was عشواه (Hoshea). The last king of the Southern Kingdom was صدقيا (Zedekiah). Both of them were the 19th (nineteenth) king in each of their kingdoms (since the split occurred in the Jewish Kingdom after Solomon's death). The numerical value of صدقيا + هوشع is **586** which is the year **586 BC** in which the last Jewish Kingdom was destroyed.

8. As we have indicated before, Sura Israa discussed the Promise of the End that will occur after the Jews go back to the Holy Land (establish the current State of Israel), but they spread corruption on Earth for the second time. The numerical value of the word دعول (Promise) is **111** which is also the number of verses in Sura Israa. This further confirms our view that this Sura Israa is meant to reveal the secrets about the second instance of corruption and the punishment of God against them, including the year in which this punishment will occur, ending the current State of Israel.

We, at DiscoveringIslam.org, would like to add an observation.

The name of this Sura إِسْرَاء (Israa) is very close to the name اسراويل (Israel), both in Arabic and in English. We feel this is not a coincidence.

Sabbath in Judaism

Bible's Book of Leviticus says: "The LORD said to Moses on Mount Sinai, Speak to the Israelites and tell them: when you enter the land that I am giving you...For six years, you may sow your field, and for six years, prune your vineyard, gathering in your produce. But **during the seventh year**, the land shall have a complete rest, a **Sabbath** for the Lord, when you may neither sow your field, nor prune your vineyard. The aftergrowth of your ... harvest, you shall not reap, nor shall you pick the grapes of your untrimmed vines in this year of Sabbath rest for the land." After giving these details of the law of this seventh year, it says in Chapter 26 "But if you not heed me and do not keep all these commandments, if you reject my precepts and spurn my decrees, refusing to obey all my commandments and breaking my covenant ...**You yourselves, I will scatter among the nations** at the point of my drawn sword, leaving your countryside desolate and your cities deserted. Then, shall the land retrieve its lost Sabbaths during all the time it lies waste while you are in the land of your enemies, then shall the land have rest and make up for its Sabbaths, during all the time that it lies desolate, enjoying the rest you would not let it have on the Sabbaths when you lived there...(Bible- Leviticus 26: 14-35).

It is also mentioned that in the Second *Book of Chronicles*: "...Those who escaped the sword, he carried captive

to Babylon, where they became his and his sons' servants until the kingdom of the Persians came to power. All this was to fulfill the word of the LORD spoken by Jeremiah: "Until the land has retrieved its lost Sabbaths, during all the time it lies waste, it shall have rest while **seventy years** are fulfilled." (Bible- *Second Book of Chronicles* 36: 20-21)

In the Jewish mind, the Sabbath year is connected with extinction, particularly with reference to the Holy Land. I have found out that some of the Jews believe that the World will come to an end in the **year (6000) Hebrew** and this is because the seventh thousand means **extinction**.

I thought it would be appropriate to take the number (7) as a mathematical unit and connect it to the alphabetical calculation of the phrases المسجد الأقصى Al-Masjid Al-Haram. Al-Masjid Al-Aqsa. بنو اسراعيل Bani Israael, بنوا اسراعيل Banu Israel, السبت as-Sabt) taking into consideration the difference in value whether written or spoken, keeping in mind that the number of Sabbath years in (13) years is the same number of Sabbath years in (7) years until they become 14 years and so on.

According to alphabetical mathematics, the numerical value of the phrase بنو اسراعيل (Bani Israel - means Israelites) is 365 and this is the same as the number of the days of the solar year. According to the Othmanic script, there is no "ا" (pronounced as "alif") Arabic letter in the middle of the Arabic word for Israel (بنو اسراعيل) Israel), so the numerical value of (بنو اسراعيل) Bani Israel) becomes **364**.

The numerical value of the phrase بنو اسراعيل (Banu Israel)

is **361** ($= 19 \times 19$). If it is written in the Othmanic script, the numerical value of بنوا اسرعيل Banu Israel is also 361, because the [alif] which was dropped from the word اسرعيل (Israel) was added to the word [بنواbanu].

The numerical value for the word اسرعيل (Israel) in the Othmanic script is 302.

The numerical value for the word السبت (Al-Sabt or Sabbath) is 493.

The numerical value of the word الإسراء (Al-Israa) (name of Quran's Chapter 17 which is about Israelites) is 294.

The numerical value for the phrase المسجد الحرام (Al-Masjid Al-Haraam or Al-Haraam Mosque which is located in Mecca) is 418 ($= 19 \times 22$).

The numerical value of المسجد الأقصى (Al-Masjid Al-Aqsa or Al-Aqsa Mosque) in Othmanic script is also **361** ($= 19 \times 19$). We should note that المسجد الأقصى (Al-Masjid Al-Aqsa) was mentioned only once in the Holy Qur'an in Sura Al-Israa which is also referred to as Sura of Israelites.

On the basis of the connection made between the **Sabbath years** and exodus and the extinction from the Holy Land and using alphabetical mathematics, we will use the **Sabbath years** as a mathematical unit. So, in every 7 years, there is one Sabbath year. In 13 years, there is only one Sabbath year. In the fourteenth year, the second Sabbath year will occur.

As I mentioned earlier, the first extinction of the Jewish kingdoms occurred in 2 stages, the northern Kingdom (Israel) and later the southern kingdom (Judah) ended in the year 586 BC **by** the invasion of Jerusalem and destruction of the temple. In modern history, Jews captured Palestine in two stages. The first stage was in 1948 AD (when the Jews established the current state of Israel) and the second stage was the capture of Jerusalem in 1967 AD.

I have also pointed out earlier that the partial establishment of Israel was in 10/ June/ 1948, which was the date of the first truce. The truce of 1967 was also on 10/ June/ 1967. If we know that the destruction of the temple and Jerusalem in the year 586 BC was on 8/ August/ 586 BC, we would realize that the date 10/June in the years 1948 AD and 1967 AD makes the calculation of the years from 586 BC – 1948 AD and from 586 BC – 1967 AD less by two months.

So, the number of **Sabbath years** between 586 BC and 1948 AD is **361** ($= 19 \times 19$) which, as we have calculated above, is equal to the numerical value of بني اسرءيل Banu Israel and of المسجد الأقصى (Al-Masjid Al-Aqsa or Al-Aqsa Mosque).

The number of **Sabbath years** between 586 BC and 1967 AD is **364** which is equal to the numerical value of بني اسرءيل Bani Israel (Israelites). After Israel entered Jerusalem, the Sabbath year was number **365** which represents a full cycle of the solar system.

The Assyrians destroyed the Kingdom of Israel in 722 BC and the Babylonians destroyed the Kingdom of Judah in 586 BC. This indicates Judah lasted for about 136 years, covering **19**

Sabbath years

The period from the destruction of the Kingdom of Judah and the Jews leaving Jerusalem in 586 BC to the time of returning to Jerusalem in 1967 was 2553 years (= 364 Sabbath years). If we convert the number into lunar years, we will have 375 Sabbath years. So, the difference is $375 - 364 = 11$ Sabbath years. This number "11" is repeated in a striking manner as illustrated below.

The approximate difference between the solar year and the lunar year is $365 - 354 = 11$ days. On 5th of March 2022, the current Israel will have lasted 76 lunar years. As the year 1443 H starts on 8th of August 2021, so the last 209 days of the age of Israel are the first 209 days of Hijra year 1443 (= 19×11).

Looking at this from another angle, this indicate that the year 1443 H overlaps 209 days with the year 2022 AD. In other words, the first 209 days of 2022 AD are the last 209 days of the Hijra year 1443 H. The age of Israel is 76 lunar years, which is approximately 74 solar years i.e. 10 **Sabbath years**. When the **eleventh (11th) Sabbath** year comes, Israel will have ended if the expectations are true.

In each Sabbath, there are **7 complete years**. So how much longer is the solar year than the lunar year? It is interesting to notice that the **solar year** has **76 days more**. This number reminds us of the number 76 in Sura Al-Israa and the verse 76 that talks about expulsion. Whilst verse 77 states that it was a ‘divine law’ both in the past and in the future. I have noticed

that the number of the words in verse 77 is 11. My question is: Is there any relationship between this number 11 and the 11 Sabbath years mentioned earlier, particularly if we consider the fact that 77 is equal to 7×11 ?

Referring back to the Holy Qur'an, I found that the word سبت [السبت] Sabbath occurred 5 times as [as-Sabt] and twice as يسبتون [سبتهم] sabtihim] so the number in total is 7 times.

According to the alphabetical mathematics, the numerical value of the word السبت (As-Sabt) is 493. As we have already seen, the Sabbath year is the seventh year, which is preceded by 6 years of work. Work is supposed to be suspended during the seventh year. So what are the 6 years? I multiplied the numerical value of [السبت] as-Sabt] by 6 and this is the result: $493 \times 6 = 2958$ and this is the same as the number of years from the beginning of 935 BC to the end of the year 2022 AD.

Language is a human convention and the divine messages were sent to races in their various languages. I think that dating in Hebraic, Islamic or Christian chronology is a kind of linguistic convention. So, if it is said that this year is the year 1993 after the birth of Christ, it does not mean that we are certain that Christ (peace be upon him) was born 1993 years ago. So we agree on this term, which can be true or untrue, yet we accept it and it becomes appropriate language.

Dr Mohammad Ali Al-Bar (1990) in his book *God and the Prophets in the Torah and the Old Testament* says, “Dr Maurice Buccaille supports the premise that the Pharaoh who was at

time the exodus of Jews was **Merenptah** (the son of **Rameses II**) . He became the king of Egypt in 1224 BC and ruled Egypt for ten years according to one view and for twenty years according to another, so the year of the exodus was either in 1214 BC or 1204 BC ”.

We are now (in 1993 AD - this book was written in 1993) in the Hebrew year 5735 and in light of what has been mentioned, I present you with this striking equation:

1204 BC - the year of the exodus of the Jews from Egypt

935 BC - the year of the death of Solomon (peace be upon him).

722 BC - the year of the destruction of the kingdom of Israel (in the North).

586 BC - the year of the destruction of the kingdom of Judah (in the South).

1948 AD - the year of establishing the current state of Israel.

1967 AD - the year Israel captured Jerusalem.

2022 AD - the year of the most probable end of Israel.

- A- The number of Hebrew years before the year 1204 BC (exodus from Egypt) equals **365 Sabbath years**, which is equal to one orbit of the Earth around the sun.
- B- From the year 1204 BC to the year 935 BC, there is **38 Sabbath years** (= 19×2).

C. Therefore, from the beginning date of the Hebrew calendar to year of death of Solomon, there were $365 + 38$
= 403 Sabbath years

D- From the destruction of the northern kingdom in 722 BC to the destruction of the southern kingdom in 586 BC, there are **19 Sabbath years**.

E- From the destruction of the southern kingdom in 586 BC to the second establishment of the current State of Israel in 1948 AD, there are **361 Sabbath years** ($= 19 \times 19$).

F- From destruction of the southern kingdom and the exodus from Jerusalem in 586 BC to the return to Jerusalem in 1967 AD, there are **364 Sabbath years**. The Sabbath year of 365 was after entering Jerusalem and thereby a full solar cycle is completed. It is also the same number for the Sabbath year before the date of the exodus from Egypt.

G- The number of **Sabbath years** from the death of Solomon (peace be upon him) to the anticipated extinction of the current Israel in 2022 AD is **422 Sabbath years**. The number of Sabbath years before the death of Solomon (peace be upon him) as calculated above in "C" is **403 Sabbath years**, so the difference is $422 - 403 = 19$ **Sabbath years**.

Dear reader, on the basis of what I have presented to you previously, and to clarify the equation according to the units of **Sabbath years**:

- 1- From the destruction of Judah (and exodus from Jerusalem) in 586 BC to establishing their current state of Israel in 1948, there are **361 Sabbath years** (= 19×19 Sabbath years) and this is the same as the numerical value for the phrases [المسجد الاقصى Al-Masjid Al-Aqsa] and [بنوا اسرائيل Banu Israel].
- 2- From the destruction of Judah (and exodus from Jerusalem) in 586 BC to Israel's capturing of Jerusalem in 1967, there are **364 Sabbath years**, and this is the same as the numerical values for the phrase [بني اسرائيل Bani Israel] according to the Othmanic script.
- 3- After entering Jerusalem, the Sabbath year 365 became complete in the year 1969 AD, and this is the numerical value of the phrase [بني اسراءيل Bani Israael] as it is spoken.
- 4- The date of entering Jerusalem and the completion of the Sabbath year 365 both fall within the multiplicity of 302 for the number 19 according to the Hebrew date. The number 302 is the value of the word [اسرائيل Israel] in the Othmanic script.
- 5- We said earlier that in every seven years, there is one Sabbath year. I have noticed that the numerical value of [سبعين سنه saba' sineen which means **7 years**] in alphabetical mathematics is 302 which is also the same numerical value of the word [اسرائيل Israel] in the Othmanic script.
6. The numerical value of the word [ميلادي Miladi which refers to calendar years based on the birth of Jesus] is 95 . So, the numerical value of 2022 AD (year in which Israel is expected to end) is $2022 + 95 = 2117$, which contains 302 Sabbath years (we are going to explain the concept of Sabbath later). This number

(302) is also the numerical value of the word [إسرائيل] Israel], as explained previously.

7- I have already noticed the total of the numerical values for [Al-Masjid Al-Aqsa+ Al-Masjid Al-Haraam] = 779 (= 19 x 41). I have also directed your attention to the relationship between the year 779 and the two mosques of [Al-Haraam] and [Al-Aqsa]. I have also noticed also that the numerical value of [إلى] ila] in alphabetical mathematics is 41.

8- The **Sabbath year** is in **the seventh year**, so what are the 6 years that precede the Sabbath year? If we multiply the numerical value of the word [السبت as-Sabt] which is 493 by 6, the result is (493 x 6 =) **2958**. This is the same as the number of years from the beginning of 935 BC to the end of the year 2022 AD.

9- The ultimate surprise here is that the number **2958** is the total of the numerical values of the phrases and words, which we have discussed after adding the name of the Sura Al-Israa which discusses the two instances of corruption that will be committed by Israelites and God's punishment:

المسجد الحرام Al-Masjid Al-Haraam
418 Written & Spoken.

المسجد الأقصى Al-Masjid Al-Aqsa
361 Written & Spoken.

بنوا اسرائيل Banu Israeel
361 Written & Spoken.

بني اسرائيل Bani Israeel

364	Written.	
	بني اسراءيل Bani Israael	
365	Spoken.	
اسرائيل Israel	302	
Written , it has been calculated as written & spoken in [Bani Israael].		
السبت as-Sabt	493	
Written & Spoken.		
الإسراء Al-Israa		
294	Written & Spoken.	
Total	2958	

Four Cycles

The difference between the number of the days in the solar year and in the lunar year is 10.8752 days (about 11 days). This means that the solar year and the lunar year will coincide after 33.58487 years. So this cycle takes 33.6 solar years. I have found that the number of years from the fall of Judah and exodus from Jerusalem in 586 BC to re-entering Jerusalem in 1967 makes 76 cycles!!

So there are **4 completed cycles** after entering Jerusalem:

A- The solar cycle of the Sabbath year 365 starting from the exodus from Jerusalem in 586 BC until 1969, slightly after re-entering Jerusalem again in 1967.

B- The Carbon 14 cycle: Year 1969 AD coincides with the Hebrew year 5730 and what draws attention here is that this number of years represents the half-life of **Carbon-14**, which is used by archaeologists in determining the age of man and human civilizations. Scientists have discovered that the radioactive decay of **Carbon-14** is exponential and has a half-life of **5730 years**. A quantity of Carbon-14 will decay to half of its original amount (on average) after 5730 years, regardless of how big or small the original quantity was. After another 5730 years, one-quarter of the original will remain.

C- The 302 th cycle of 19 years: This 302 th cycle starts from $301 \times 19 =$ Hebrew year 5719 (around 1959 AD) and ends in $302 \times 19 =$ Hebrew year 5738 (around 1978 AD). Therefore, year 1967 AD (in which Jerusalem was captured by Israel) is close to the middle of this cycle. Since the numerical value of the word [اسرائيل Israeel] is 302 , that means Israel capturing of Jerusalem during the 302 th cycle which is **Israel's Cycle**. That means the laws of nature were in favor of Israel during that period from 1959 to 1978 so wonder why Israel won 1967 war so easily and captured Jerusalem and Sinai.

D- 76 cycles, each of which is 33.6 solar years, from fall of Judah and the exodus from Jerusalem in 586 BC to Israel's recapturing of Jerusalem in 1967 [(586 + 1967) divided by $33.58487 = 76.02 = 76$ cycles].

We said that there is a cycle which represents the relationship between the solar year and the lunar year with the value 33.6 solar years. This means that the 19th cycle after Christ's birth lies between 604 AD and 638 AD. It is noticeable that the Prophet Mohammad ملسوه میلادی ص started receiving the

revelations of the Quran 6 years after the beginning of this cycle i.e. 610 AD. He also died 6 years before the end of the cycle: i.e. in 632 AD. It can also be noticed that the middle of this 19th cycle is 621 AD, which is the year of Al-Israa [Prophet Mohammad's overnight journey to Jerusalem]. ملسو هيلع هللا ىلص

Summary

We have noticed that according to alphabetical mathematics the numerical values for: [Banu Israel], [Al-Masjid Al-Aqsa], [Al-Masjid Al-Haraam], [Bani Israel], [Bani Israeel], [Israeel] and [as-Sabt] were consistent with the mathematical equation of the history of the Israelites. They were also consistent with the context, which we talked about in the second chapter of this book.

Those remarks confirm that we are on the right track in searching for a comprehensive law to govern history and monitor its movement. There is no doubt that it is strange that history can follow a mathematical law as in the world of matter, which necessitates that we should rethink the premises of history and its laws. Is it possible that these laws are formed in the form of words and sentences, which are codes? Is it right to ignore these inductive observations? So that some people will not think we deal with these observations on the basis of accepting the propositions of the Old Testament or assuming the truthfulness of its prophecies, and so that people will not fancy that because some of its prophecies came true, they constitute evidence for its truthfulness, and in order to keep our study from implying that

some Torah laws are to be accepted and believed in as faith, we would like to stress the following:

- 1- Every messenger was sent especially to his own people, but Prophet Muhammad ﷺ was sent to the entire humanity. So the Islamic *Sharia* abrogated all the previous laws.
- 2- The last verse of the Sura Al-Baqarah says: **[Pray:] Our Lord! Condemn us not if we forget or fall into error, our Lord! Lay not on us burden like that which Thou didst lay on those before us.**] Here some of the previous laws may seem strange when compared with the tolerant Islamic *Sharia*. So what is suitable to one age and to one nation may not be suitable to other nations and ages.
- 3- The acceptance by Muslims of part of the Old Testament as true does not mean that it is all true because we believe that there is some truth in the Torah. We believe that the Torah was ‘doctored’ or distorted but not completely changed.
- 4- Allah almighty sent messengers and revealed messages and preserves the ones He wishes for a reason he knows best and some He wishes to be forgotten for His own reasons. Look what Allah says: **[The unlettered (illiterate) Prophet, whom they find mentioned in their own (Scriptures) in the Torah and the Gospel...]** (7:157).
- 5- In principle, divine religions should agree in the belief aspect, because beliefs [come as a result of] reporting imparted information; therefore, authentic reports should not differ from one messenger to another. As for the legislative side in the main

this should vary according to the variations between nations and ages until the comprehensive universal Islamic *Sharia* (law) was revealed.

Conclusion

I did not wish to indulge in these issues, but I found my self forced through an inductive process. I believe that it is my duty to present this research to the reader to reach their own conclusions, as I know an informer can be more aware than a listener.

I do not think that this is the end of the road; the more I look again, the more I discover new findings such as the remarks for follow up which I appended several days after I had finished writing this booklet. So I hope that the reader will inform me of anything new in the matter or detect any faults that need correction.

Allah is the one who led me to success.

Jaber Bolushi's Conclusions Regarding the End of Israel

Jaber Bolushi , a Shia Kuwaiti researcher, agrees with most of the conclusions of Bassam Jarrar regarding the end of Israel in 2022, but Mr. Bolushi makes additional observations as a result of his own numerical analysis of the Quran, particularly, Sura Israa (Chapter 17) and Sura Maida (Chapter 5). The following is a summary of his findings:

1. In Chapter 17 (Sura Israa) of the Quran, verse 6 says: **ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْلَا** [وَالِّي وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْلَا] [Then we turned to you the power to attack them and supplied you with money (wealth) and sons (or children) and we made you more in manpower (number of individuals/soldiers)] This indicates that the Jews will regain power over whoever destroyed their first independent kingdoms. The first Jewish Kingdoms were attacked first by Egyptians at the time of Pharaohs, but did not destroy the Jewish Kingdoms. The Iraqi Assyrians destroyed the Jewish Northern Kingdom and later the Iraqi Babylonians destroyed the Southern Kingdom. That is why God allowed Israel to win the battles in 1967 and 1973 against Egypt, but did not invade or conquer Egypt. Then, God allowed Israel, through the U.S., to take revenge against Iraq twice, in 1991 and in 2003.

2. The numerical value of **ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ** (Then we turned to you the power to attack them) in verse 6 is 67 (

which signifies 1967 war against Egypt). The numerical value of all of verse 6 is 1300 and if we add to it the number of verses of Sura Israa which is 111: $1300 + 111 = 1411$ which signifies the year in Hijri Calendar which the Gulf War happened, meaning 1411 H (1990 AD). The Gulf War started in **11/1/ 1411 H** (2/8/ 1990 AD). Notice that numbers coincide with each other so closely:

$1300 + 111 = 1411$ is identical to 11/1/ 1411 H

Furthermore, if we add the number of words from verse 5: فَإِذَا أَخْلَلَ الدِّيَارَ وَكَانَ جَاءَ وَعْدُ أُولَئِنَا بِأَنَّا أُولَئِي عِنْدَنَا شَدِيدٌ فَجَاسُوا [When the promise of the first of the two (warnings) came, we sent against you servants of ours of great might. They ravaged your homes/country)...].

to the end of verse 104:

ي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ حِينَئِذٍ يُكْمَلُ لِفِيَّا وَفَتَنًا مِنْ بَعْدِهِ لِبَزَّ [And We said thereafter to the Israelites, "Dwell in the land (of promise)", but when the Promise of the End comes to pass, We gather you together in a mixed crowd]

we find that this number of words is also 1411.

3. The order of the word الكَرَّة (which means attack) in verse 6 from the beginning of verse 2 until the word الكَرَّة in verse 6 is **55**. The number of years between the establishment of the current state of Israel in 1948 and the invasion of Iraq by the U.S. (due to the pressure and influence of the Zionists) started in 2003: $2003 - 1948 = 55$ years.

4. The number of words from (Promise of the End) in verse 7 to (Promise of the End) in verse 104 is 1371 which is also equal to the number of years from Prophet Mohammad's death in 632 AD until the invasion of Iraq 2003 AD: 2003 - 632 = 1371 years.

5. The number of words from the beginning of verse 4: وَقَضَيْنَا [وَقَضَيْنَا] بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنَ وَلَنَعْلُمَنَّ عُلُواً كَبِيرًا إِلَى We decreed for the Israelites in the Book that they would commit corruption (mischief) on Earth twice and reach high levels of haughtiness.]

until the end of verse 104: وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوهُمُ الْأَرْضَ فَإِذَا [And We said thereafter to the Israelites, "Dwell in the land (of promise)", but when the Promise of the End comes to pass, We gather you together in a mixed crowd]

is 1424 words (the invasion and occupation of Iraq by the U.S. due to the pressure and influence of the Zionists started in 2003 AD which is equal to 1424 H, in Hijri Calendar)

6. Verse 5 [When the promise of the first of the two (warnings) came, we sent against you servants of ours of great might. They ravaged your homes/country)...].

we find:

- (a) the word وَعْد (Promise)
- (b) the word أولاً هُمَا (the first)

In verse 7:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْنَتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوْءُوا وَجْهَكُمْ
وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوا أَوَّلَ مَرَّةٍ وَلَيُبَيِّنُوا مَا عَلَوْا تَثْبِيرًا

[If you do good, you do good for your own selves, and if you do evil, it is for yours (your selves). So when the Promise of the End (second of the warnings) comes to pass, We permit your enemies to disfigure (or disgrace) your faces and to enter the Mosque as they have entered it before and to ravage (destroy) all that falls into their power].

we find:

- (a) the word وَعْد (Promise)
- (b) the word ِالآخر (the End)

The number 19 plays a very important role in the structure of the Quran and 19 is the number of letters of:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In The Name of Allah, Most Gracious, Most Merciful) which starts most of the Suras in the Quran and corresponds to the Trinitarian oath of the Christians (In the name of the Father, Son, and Holy Spirit).

The number of years from the establishment of Israel in 1948 until 1967 war is: 1967 - 1948 = 19 years.

The number of years from the invasion of Iraq in 2003 until the expected end of Israel in 2022 is: 2022 - 2003 = 19 years.

7. On the other hand, the number of years from the 1967 war against Egypt to the invasion of Iraq in 2003 is: 2003 - 1967 = **36 years**. The number of words from the word ﴿أَوْلَاهُمَّ﴾ (the first) in verse 5 to the word ﴿الْآخِرَة﴾ (the End/last) in verse 7 is **36 words**. This makes a lot of sense and reflects the miraculous nature of the Quran because 1967 represents the first Promise of God to Israel and 2003 invasion of Iraq represents the God's Second/Last Promise to Israel.

8. The number of words from the word ﴿وَعْدٌ أَوْلَاهُمَا﴾ (Promise of the first) in verse 5 to the word ﴿الْكَرَّة﴾ (which means attack) in verse 6 is **19 words** (which reflects the 19 year period from the establishment of Israel 1948 to Israel's war with Egypt in 1967) .

The number of words from the word ﴿الْكَرَّة﴾ (which means attack) in verse 6 to the word ﴿وَعْدٌ الْآخِرَة﴾ (Promise of the End) in verse 7 is also **19 words** (which reflects the 19 year period from the invasion of Iraq in 2003 to the expected end of Israel in 2022).

9. The period from the death of King (& Prophet) Solomon in 935 BC to the destruction of the Jewish Northern Kingdom in 722 BC: $935 - 722 = 213$ years.

The period from the destruction of the Jewish Northern Kingdom in 722 BC to the Gulf War in 1990 AD is: $722 + 1990 = 2712$ years

We discover that $2712 \div 213 = 12$ years (which is equal to 12 year period from the Gulf War in 1990 to the invasion of Iraq in 2003)

The period from the destruction of the Jewish Northern Kingdom in 722 BC to the destruction of the Jewish Southern Kingdom in 586 BC: $722 - 586 = 136$ years.

The period from the destruction of the Jewish Southern Kingdom in 586 BC to the invasion of Iraq in 2003 AD is: $586 + 2003 = 2589$ years.

The period from the invasion of Iraq in 2003 AD to the expected end of Israel in 2022 AD is: $2022 - 2003 = 19$ years.

We discover that 2589 divided by $136 = 19$ years

10. The numerical value of verse 104 (which is the last verse in which Israelites are mentioned in this Sura - Chapter 17) is **2022** (which is the expected year of the end of Israel):

وَقُلْنَا مِنْ بَعْدِهِ لِبْنَي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لِفِيقًا

[And We said thereafter to the Israelites, "Dwell in the land (of promise)", but when the Promise of the End comes to pass, We gather you together in a mixed crowd]

11. The order of the word **لَيَدْخُلُوا** (to enter) in verse 7 from the beginning of verse 2 (the first time Israelites is mentioned in this Sura - Chapter 17) is 76 (which reflects the 76 year period Israel will last, meaning from 1948 to 2022). If we multiply 76 by 19: $76 \times 19 = 1444$ (1444 H is the year in Hijri calendar which is equivalent to the expected year of the end of Israel in 2022 AD).

12. In Sura Maida (Chapter 5), The number of words from verse 1 to **يَتَبَاهُونَ فِي الْأَرْضِ** (wander around in the Earth, as lost people)

in **verse 26** is 722 words (This signifies the year in which Jewish Northern Kingdom was destroyed in 722 BC). If we multiply: $722 \times 2 = 1444$ (We know that 1444 H is the expected year of the end of Israel, expressed in Hijri calendar, which is equivalent to 2022 AD).

13. The number of verses from the beginning of **verse 27** in Sura Maida (Chapter 5) to the end of Sura Israa (Chapter 17) is 1445. We know that 1445 is the number of years from the Israa (Prophet Mohammad's ملسو هي لع هللا اى لص miraculous overnight journey from Mecca to Jerusalem) to the expected end of Israel in 2022.

14. The number of letters in Sura Maida (Chapter 5) from the beginning of verse 12 (which discusses Allah's covenant with the Israelites) to the end of verse 26 (which discusses God's punishment of the Israelites for their first corruption) is 1557 letters. This is equal to the number of years from the death of Solomon (which signifies beginning of the first corruption committed by the Israelites) in 935 BC to the Hijra (migration of Prophet Mohammad ملسو هي لع هللا اى لص from Mecca to Medina) in 622 AD: $935 + 622 = 1557$ years.

15. Jaber Bolushi believes the exact date of the end of Israel will be August 7, 2022 (7/ 8/ 2022 AD). In Sura Israa (Chapter 17), verse 7 mentions that the Muslims will enter again the Al-Aqsa Mosque:

ثُمَّ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لَيَسُوْرُوا وُجُوهُكُمْ إِنْ أَحْسَنْتُمْ أَحْسَنَ
وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَيُبَيِّرُوا مَا عَلَوْا تَبَيِّرًا

[If you do good, you do good for your own selves, and if you do evil, it is for yours (your selves). So when the Promise of the End (second of the warnings) comes to pass, We permit your enemies to disfigure (or disgrace) your faces and to enter the Mosque as they have entered it before and to ravage (destroy) all that falls into their power].

Jaber Bolushi believes the following statement in this verse regarding God's punishment is crucial to decoding the exact date Muslim will conquer Jerusalem and enter the Al-Aqsa Mosque in 2022: (لَاخِرَةَ لَيَسُوْرُوا وُجُوهُكُمْ وَلَيَدْخُلُوا إِذَا جَاءَ وَعْدُ ا:) *So when the Promise of the End (second of the warnings) comes to pass, We permit your enemies to disfigure (or disgrace) your faces and to enter)*. This statement, as it appears in the Quran in Arabic, consists of 7 words. The word (to enter) consists of 8 letters. So, in Jaber Bolushi's opinion, this could signify that the exact date of conquering Jerusalem and entering the Al-Aqsa Mosque is likely to be 7/ 8/ 2022 (August 7, 2022) which is 10 Muharram 1444 H in Hijri calendar. Muharram is the first month in the Hijri Calendar. The day 10 Muharram is also referred to by Muslims as Ashoura. Prophet Mohammad ﷺ asked Muslims to fast during that day every year because to honor Prophet Moses (peace be upon him). This is also the day on which Imam Al-Hussain was killed.

This day is also a Jewish holiday called Tisha B' Av (means 9th day of the Jewish month of Av in Hebrew calendar) which is considered by the Jews as the saddest day in their history.

According to Mishnah (Oral Torah, the first major work of Rabbinic Judaism), the day commemorates five sad events that occurred on this day:

1. The twelve spies sent by Moses to observe the land of Canaan returned from their mission. Only two of the spies, Joshua and Caleb, brought a positive report, while the others spoke disparagingly about the land. The majority report caused the Israelites to cry, panic and despair of ever entering the "Promised Land". For this, they were punished by God that their generation would not enter the land. Because of the Israelites' lack of faith, God decreed that for all generations this date would become one of crying and misfortune for their descendants, the Jewish people. (see Numbers Ch. 13–14)
2. The **First Jewish Temple** built by King Solomon was destroyed by the Babylonians led by Nebuchadnezzar in **586 BC**. The people of Judah (Judea), the Jewish Southern Kingdom, were sent into the Babylonian exile.
3. The **Second Jewish Temple** was destroyed by the Romans in **70 AD (CE)**, scattering the people of Judah and commencing the Jewish exile from the Holy Land. (According to the Talmud in tractate Ta'anit, the destruction of the Second Temple began on the ninth and was finally consumed by the flames the next day on the Tenth of Av.)
4. The Jewish Bar Kokhba's revolt against Rome failed in **135 AD (CE)**. Simon bar Kokhba was killed, and the Jewish city of Betar was destroyed.

5. Following the Roman siege of Jerusalem, the razing of Jerusalem occurred the next year. A Temple for an idol was built to replace the Jewish Temple.

Tisha B' Av is also designated by Jews as mourning day for the following calamities:

- Expulsion of the Jews from England in 1290 AD.
- The Alhambra Decree of 1492 AD, expelling the Jews from Spain, took effect on the 7th of Av (just two days before Tisha B'Av).
- In 1914 AD, Tisha B'Av was August 1st, the day Germany declared war on Russia and the Swiss army mobilized. World War I caused unprecedented devastation across Europe and set the stage for World War II and the Holocaust.
- On the eve of Tisha B'Av 1942 AD, the mass deportation began of Jews from the Warsaw Ghetto, en route to Treblinka.
- On the day after Tisha B'Av in 2005 AD, Israel began the expulsion of Gush Katif residents in the Gaza Strip. The expulsion was pushed back by a day, so as not to coincide with Tisha B'Av.
- The Second Israeli war against Lebanon which was a major upset to Israel because Israel was not able to free the Israeli soldiers that were held by HizbAllah. Despite the heavy damage to the infrastructure of Lebanon, civilian homes and the casualties among Lebanese civilians, HizbAllah survives and retained most of its power. The war took place in the three weeks leading up to Tisha B'Av in July 2006 AD.

